Of the ende of this worlde, and second comming of *Christ*, a comfortable and most necessarie Discourse, for these miserable *and daungerous dayes.*

Nowe the thirde tyme corrected, and wyth a learned Epistle, sent by the author out of *Frieselande to the translator, with* verses of one Sibil Erithera, and *with other thinges, hitherto* not put in, augmented.

1. PETER. 4.

The ende of all thinges is at hande, be yee sober therefore, and watch vnto prayer

LVKE. 21.

Watch continually and pray, that ye may be worthy to escape these thinges, that shal come: and that ye may stand before the sonne of man.

¶ *Imprinted at Lonnon, at the three* Cranes in the Vintree, For Andrew *Maunsel, dwelling in Paules Church*-yarde, at the Signe of the Parret *Anno Domini.* 1578.

VERSES WRITTEN BY THEODORE BEZE VPON THE NEVV STARRE, VVHICH Appeared in the yeare of our Lorde God 1572. And, 1573.

That Comete new, which voyde of hateful hue, or furious gleame,
Hath brightly shining shewd it selfe with goldē glitering beame,
What hap to earth it doth portend, the God of Gods dooth knowe:
And when due time shal once approch, the effects thē selues shal show.
But if mans wit can any deale forsee what shall ensue,
It shal not be offence for mee, suche thinges by searche to viewe
This is that Starre, which to the Citie small of Dauid *King,*
The three wise men sometime from out the East did thither bring.
And that which once whē Christ was borne, did leade thē with his light
Returning now declares that Christ returnes agayne in might,
Wherefore you blessed crue of Saincles, and Godlye men, be glad,
And bloody tyrant Herode *stand in feare and be thou sad.*

APOCALYP. 6.

℣. *Howe long taryest thou Lorde, holy and true, to iudge and to auenge our blood on them that dwel on the earth?*

To

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G330
1578

¶ To the moſt reuerende Fathers in *Chriſt, Edmond by the permiſsion* of almightie God, Archebyſhop of Caunterburie, &c. & *Iohn Biſhop of London, Thomas Rogers wiſheth the true felicitie of this life, and Eternal happyneſſe by the comming of Chriſte*

IT was the ſaying of *Cambiſes*, (reuerend and in Chriſt moſt honorable Fathers) that Cities woulde flouriſhe wel in proſperitie, if the inhabiters of them were watche ful, and ſtil imagined their enemyes to be at hande. That whiche he ſayde, for the prōſperous eſtate of a cōmon Weale, dyd our Sauiour ſaye for the happye ſucceſſe of all chriſtians. And both tend to ſhewe, that whether we reſpect the ſafetie of our bodies here on this earth, or the ſaluation of our ſoules in the kingdome of Chriſt, wee may not be in our callings either ydle, careleſſe, or ſecure. But yet ſuch is our nature, we rather obey the woordes of *Cambiſes*, for temporall proſperitie, then the warnyng of Chriſt, for eternall happineſſe. Whereby it comes to paſſe that we haue cōmonly fayre bodyes, but deformed ſoules: muche goods, but little goodnes, and glorious wee ſeeme in the ſight of men outwardly, but odious inwardly in the eyes of God. *For it is harde to fynde a man* (ſayth *Ariſtotle*.) *whiche in proſperitie is not proude, diſdaynefull, and arrogant: of whiche ſort are they, whome ſtrength, whome riches, whome Clientes, whome authoritie, whome fauoure of men hath exalted. And ſo enioying theyr hartes deſyre, they are of mynde, that no aduerſitie can hurt them.* And what is that, but as *Dauid* ſayde, *The vngodly hath ſayde in his*

Math. 24. 42. Mark. 13. Luk. 21.

Ariſt lib. 2. Rhet. 1. ad. Theodectem. Cap. 10.

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hart, saithe, I shal never be cast downe, there shal no euill happen vnto me. But the fayreſt Oke is ſooneſt cut downe: the fatteſt Oxe is readyeſt for ſlaughter, and the felicitie of fooles, is theyr owne deſtruction. *For how ſodainely doo they conſume, vaniſhe, and come to ſeareful end? yea, euen as a dreame are they, when one awaketh.*

Prouerb. 1.
Pſalm. 73.

As our Sauiour thought the doctrine agaynſt ſecuritie, moſt profitable for his Diſciples, and all mankinde: So hath his faythful ſeruant the Author of this booke, ſuppoſed the ſame moſt neceſſarie to bee ſpoken of, in theſe miſerable dayes. And this was the cauſe and ende wherefore this Treatiſe was firſt written namely, that by reciting the ſignes and tokens of dangers imminente, and of the worldes deſtruction, he myght drawe the wicked from ſecuritie, and driue them too a care of godlyneſſe and vertue. A godly, zealous, and learned woorke, and grateful, no doubte, to all good men. *Hippocrates* forewarned the *Grecians* of a greeuous plague, whiche was nygh at hande, and for his good admonition he was honoured as *Hercules*, and obeyed as God. The *Athenias* for telling them of the perils, which they were like to fall into, erected to *Beroſus* a goodlye Image, with a golden tongue. The *Gretians* to *Hippocrates*, and the *Athenians to Beroſus* were neuer ſo bounde, as all Chriſtians to *Scheltco*, for this learned booke. For herein the tokens of the ruine, not of one Citie, as of *Athens* nor of one Countrie, as of *Greece*, but of al the worlde, are ſet downe. And here may be ſeene the wayes too preuent the deſtruction not of body alone, as were thoſe of *Hippocrates* and *Beroſus*, but of body and ſoule, from euerlaſting payne in the pit of hell. So that more cauſe haue Chriſtians to be thankefull to this author, then were the *Athenians* and *Gretians*, to both them. Notwithſtanding he deſireth not (though his deſerts be vnſpeakable) to be honoured with the rites of *Hercules*, ſuch (idolatrie he abhorreth) nor to be kept in memorie with a glory-

Cardanus de rerum varietate.

ous

ous Image, (ſuch me moriall he miſliketh) he onely craueth, that Chriſtians would weigh what is ſayd, and loke to them ſelues: he ſeeketh the ſaluation of all, not his owne glory. But howeſoeuer he be eſtemed of others, I truſt your Lordſhips will like of this woorke: and ſo like it, that ye will alowe it: and ſo alowe it, that ye wyll both againſt the euill woordes of the enuious, & the captious tongues of malitious perſons, willingly protect it. It pleaſed the Author, to chuſe for Patrons, at the firſt, two noble* Earles: but me thinkes, none ſo mete for defence thereof, being a Spirituall Diſcourſe as ſpirituall men: and becauſe it tendes to the cutting away of Securite, who better patrons than they, whoſe office is to be vigilant, wherof they haue their names? And among Biſhoppes, who fitter then they, whoſe authoritie is ſuch, as none may better, and zeale ſo great, as none will ſooner ſeeke, and promote the glorye of God? Wherefore I truſte, both becauſe it is diuine, your Lordſhippes wil vouchſafe: and becauſe it was wel accepted by two worthy men, (but yet temporall) your honours wil much more willingly allowe the ſame, being Spiritual. And that you may doo ſo, God for whoſe glory it was firſt made, and is nowe tranſlated, put into your myndes.

* *Of Eaſt Friſelande*

Your Graces & Lordeſhips moſt humble at commaundement,

Thomas Rogers

¶ To the vniuerſal Churche throughout the worlde, the moſt holy and chaſt daughter of Sion, and entirely beloued ſpouſe of Ieſu Chriſt the Sonne of God King of all Kinges, Health and comfort in the holy ſpirit and the ſpeedy comming of her brydegrome, &c.

Canti. Cant.

Am not ignorant (ſweet Sió daughter of the celeſtial Hieruſalem, and entirely beloued ſpouſe of Chriſt) in how great miſeries thou haſt ben plunged now a lóg time, for the lacke of thy kinde & louing husband: Which notwithſtáding thou art blacke and browne by reaſon of the extreme heat of the Sunne, and light of God the father, to which (as yet) thou canſt not approche, yet onely, with al his hart embraceth thee as his freind, for fairenes, peereles: & as his wife, for beauty, ſurpaſſing. For thy blacknes, by his holy ſpirite, he hath turned into beautifulnes, & thy vnſeemely ſpottes of ſinne, by his precious blood, are no whitt ſeene; and by his holy ſpirite he hath wonderfully addorned thee within; and endued thee with the holy Ghoſt, and the ſeale of beleefe, ſo that nowe thou canſt not doubt but that he is both faythfull, and fauours thee with all his harte. And yet it greatly greeues thee, that thy glory which thou wiſheſt for, thy comfort whiche thou hopeſt for, and thy king & bridegrome for whome thou ſo lookeſt & longeſt for, is ſo long from thee And no marueyle: for it is the propertie, of a faithful louer, not quietly to beare the abſence, but ardently to deſire the preſence the pleſaunt ſpeach, and louing embracynges of her beloued. And yet moſt of al it greeues thee to ſee the ſhameleſſe boldneſſe of that abominable ſtrumpet the whoore of Babylon, which bluſheth not to cal her ſelfe the onely ſpouſe of thy Chriſt, and to call thee an harlot: to boaſte of her externall beautie, and to caſt in thy teeth thy outward

Pſal. 51.

Rom. 8.

outwarde deformitie: to brag of her antiquitie, fame, and gloryous eſtate, and to tel thee of thy nouelty, pouertie, and miſerie. Hence it commeth, that thou art no where in quiet from ſuch tauntes and chidings, nor thy members any where ſafe from her bloody perſecution. Hence it is, that before the worlde, which is the Son of this naughtie huſwife, thou art contemned, hated and afflicted: and ſhee as the Queene of heauen is adored, loued and aduaunced: with her haue all nations commited fornication, and the kinges of the earth haue become frantike with the Idolatrous wine of her poyſoned doctrine. And hence commeth thy deepe ſighings, thy mourneful cõtenaunce, and the intollerable vexation of minde, which thou art in. Hence it is, that thou canſt not be merry. But comfort thy ſelfe, faint not (thou beloued of Chriſte) for thy husband for thy ſake hath made her naughtines to be knowen and ſhee which was loued, is nowe hated: and was glorious for her externall faireneſſe, is nowe become odious for her ſpirituall filthineſſe. Haue patience therefore but a litle while, and thou ſhalt ſee her to be of none accompt: for thy louer in whome thou delighteſt ſhall bring her to ſuch ſhame, as ſhe ſhal not be able to ſhew her head out of hell, when thou ſhalt be in glory with thy beloued. *Apoc. 12.*

Nowe wil I make thee priuie, with whome this naughtypacke (whiche nowe is many wayes knowen too all theworlde) hath had to doo, ſince firſte ſhe left to fauoure thee, and began to fancie the wicked doctrine of the Gentiles, her baud and thy ſworne enemy. Iohn a very friende of your husbandes, and moſt familiar with hym, in his Reuelation did foretell, that immediatly (after he had ſeene an Angell flying thorowe the midſt of heauen crying with a loude voyce, Woe, Woe, Woe, to the inhabitantes of the earth) from the other voyces of thoſe three Angels which were yet to ſound, the fift Angel dyd firſt ſounde, and he ſaw a ſtarre falling vppon the earth

earth which, was the fall of the Popes holynes, from celeſtiall too earthly thinges, and hauing the keyes, not of heauen, nor of *Peter*, (as he doth vainely boaſte) but of the bottomleſſe pit, the pit of hell. Which when he had opened, there came out great abundance of Locuſtes into the earth, and had for theyr king, one whoſe name was in Hebrue *Abaddon*, in Greeke *Apollion*. To this wicked king did that whoore of *Babylon* plight her fayth, ioyne her ſelfe, and altered the name of the Empyre, ſo that at length the flouriſhing eſtate of the olde Empyre vaniſhed, and he became the chiefe among all Chriſtian kinges. But what happened afterwarde? Theſe *Locuſtes*, to wit, that infinite and horrible crewe of idle Prelates, prieſtes and Friers with theyr abhominable, king the pope of *Rome*, (whom *Paul* dooth call, the ſoonne of perdition) aſcended from hell, and brought with them, not the pure doctrine of Gods woorde, but the poyſoned leſſons of diuels, and ſo by the filthy ſmoke of all falſe opinions, obſcured the Sonne of righteouſneſſe, & infected the wholeſome ayere of Chriſtes Goſpel. But now woulde you haue them better deſcribed? They are for theyr intollerable pride and threatnings, like vnto horſes, prepared too the battaile: womens hayre they haue, becauſe they are in dealings light, in behauiour wanton: Lyons teeth, for theyr crueltie, ſhieldes, as it were of iron, to noate their obſtinacie: in wordes they ſeemed curteous, and therefore they had the faces of men, but in deede they prooued villainous, and therefore in theyr tayles they had the ſting of Scorpions. Theſe made a noyſe, as it were of many wings, which noted the fame of the Popes holines. And they had power to hurt, and yet not all thinges, but onely men: and yet not al men, but thoſe which had not the marke of God, in theyr foreheades: and yet they could not plague at theyr pleaſure, but in certayne moneths, and thoſe not in Winter, but in Somer. So thou ſeeſt O daughter of Sion, pure and vnſpotted Virgin, too whome this

this vile ſtrumpet Rome, which according to *Sibyls* prophesie, is become Rume, (that is, violence or crueltie) hath coupled her selfe with whome she hath played the harlot, and is become drunken with the bloode of Martyrs, sitting vpon that seuen headed beast horrible in sight, and in deede most cruel. *Lab. lib. 7. cap. 25.*

Nowe marke, I beseeche thee, and call vnto minde, the woordes of thy beloued, which gaue his Apostels too vnderstand, that afore his comming, (meaning afore he celebrates his mariage in the kingdome of his almightie father) the sounde of the Gospel as it were by a Trumpet, shoulde be hearde throughout all the worlde, that so both the number of thy freendes might be greatly multiplied, and this childe of Perdition by the finall ende of all thinges, and his famous comminge, vtterly abolished, Whiche thinges to thy comfort thou mayest perceaue too bee come to passe already, euen about the sixth houre or middle of the sixt day, or sixthousande yeare of the worldes creation. Thou seest howe the voyce of the Gospell hath sounded in all quarters of the worlde: thou seest howe that sonne of perdition with the whore of *Babilon* sittinge vppon a purpled and bloddy beast, is by the breath of Gods woorde confounded: thou seest also (whiche is most to thy glory and their perpetuall prayse) howe the kinges of the earth (which were sometime the tenne hornes and vpholders of that beast, by whome she receiued both suche authority that she might persecute, and such titles, that she was honored as a Goddesse, and reuerenced as the *Queene* of heauen:) thou seest I say, whome they did honoure as a Queene how they do hate for a Queane: and whome they did reuerence lyke a Goddesse, howe they renounce as the greatest enemie to godlynesse: and whome they did by an ignorant zeale inritch with all thynges, that myght cause her to be in the sight of all men glorious, howe they worthily impouerish, and endeuour by all meanes too make her odious. So that the number is greate whiche *Math. 24.* *Apoc. 17.*

knowe and confeſſe thee to be the true and faythfull ſpouſe of Chriſte. Whiche God graunt as they in mouthes confeſſe to fauoure thee, ſo in manners they may expreſſe Chriſtianitie: and as they ſpeake well, ſo at no time they may be ſeduced eyther by the vayne pleaſures of this woorlde, or by ſubtile ſnares of the diuell from louing thee. Zach. 9. Wherefore triumphe nowe thou daughter of Sion, reioyce daughters of Hieruſalem, thon daughter of peace reioyce. For beholde thy husbande thy king will come, thy ſauiour will come to thee, and that certaynely, and ſhortly hee wyll come, but not poorely and like a ſeruant, as afore, but like a Soueraygne, lyke a King of all Kynges, in maieſtie triumphing, in muche glorye, accompanyed wyth Archangels, and all the hoaſt of heauen, in the cloudes he wyl come, that ſo he may be reuenged vppon his enemies, and headlong caſt that harlot, and that king of Locuſtes the ſonne of perdition, the image of the beaſt and falſe Prophet, into that burning fornace of vnquencheable fyre: but his chiefeſt comming ſhalbe to drawe thee vnto him, and too bring thee into his bedchamber, where all ſorowe and ſighyng layde appart, thou ſhalt enioye the pleſaunt ſpeache, and ſweete imbracementes of thy beloued, and ſhalt be beautified with all celeſtiall benefites which haue been appoynted for thee, ſence the beginning of the worlde.

Whiche beeing ſo, I thought nothing woulde bee more gratefull vnto thee, nor better recreate thee, in theſe thy troubles, then too learne ſome certayne tokens, and heare infallible tidings of thy husbandes returne. The conſideration whereof, hath cauſed me for thy comfort, by writing too place before your eyes ſuch vndoubted ſignes of his comming, although I wyll not take vppon me too tell the very houre, day, and yeare, (which is knowen too God alone) that eaſily you wyl beleeue and perſwade your ſelfe, that it will not be long afore he come: This day will he viſite thee before the Sunne bee ſet, of whiche the moſt

part

part is consumed, noone is past, it is nowe one of the clocke, and therefore his comming must needes be nygh. These and suche like thinges you shal perceyue to bee handled in this booke. Where I haue erred, amend the fault, and forgeue the maker: (for to your iudgement I submitte mee) whiche is the onely thinge I desire, after I haue obtayned your earnest prayers to your beeloued, in my behalfe, that I may accompanye you in the faith, and spirituall blessinges, with whiche in Christ through the meere grace of God the father, you are especially adorned: and that with you I may haue the same comunion of al celestiall benefites, & be partaker of the kingdome of Christ and God the Father. Fare you well, and God graunt you nowe and euermore the quietnesse of minde and perpetual delight, with euerlasting comfort in Christ, by the holy Ghost.

Amen.

From Emden

Incredulitie the roote of al impietie.

Monge all ſinnes, none is more odious before God, then is Incredulitie: doubting both of diuine promiſes and threatnings, notwythſtanding that the worlde and hypocrites (placing all religion in externall behauiour and ceremonies) thinke the contrary. Becauſe from that, do ſpring all ſinnes, of doubting both of God, and in God, and all wickednesſe els whatſoeuer: ſo that wee may well affirme, Miſtruſt to bee the cauſe of all euils. For who is there ſo extremely madde, that willingly woulde defile him ſelfe with any ſinne, if he gaue ſufficient credite to theſe woordes of Chriſte come ye bleſſed of my Fa-

Matth. 25. ther. &c. *Againe* Departe from me ye accurſed, into that eternall fire which is prepared for the the Diuell and his An-

2. Cor. 5. gels: *Or to thoſe woordes of* Paule, *where he ſayeth:* Wee muſt all appeare before the tribunall ſeate of Chriſte, that euery one may beare away thoſe thinges, whiche he hath in his bodye done, according to that whiche he hath committed, bee it good or bad. *Wherefore of theſe may certainly be gathered, that none of them beleeue eyther the ſweete promiſes of God, or ſeuere and horrible threates, which ſtubbornely reſiſt his commaundementes, and doo not obey them. For it cannot be that eyther beleeuers ſhoulde liue after the fleſh, or liuers after the fleſh, ſhoulde be beleeuers: becauſe, not beleeuers, but liuers after the fleſh, ſhall*

Rom. 8. dye. *And of this wee haue a manifeſt example in that rich man,*

Luke. 16. *Diues.* *Lazarus.* *craiuing of* Abraham, *that he woulde ſend* Lazarus *to his fiue brethren, to warne them, leſt they came into that place of torment, By whiche no doubt he would ſignifie, that they woulde more eſteeme the authoritie of* Lazarus, *comming from the dead than* Moſes *and the Prophetes. And therefore what marueyle if he contemned charitie, when he cared not for fayth? That when he flowed with ſuch abundance of al thinges, yet nothing at all fauoureth poore* Lazarus, *lying miſerably before him? And therefore, becauſe he was without fayth and charite, beeing departed from this world, was caſt hedlong into hell.*

And as this vnbeleiſe is the very ſpring of ſinne and of vngratiouſneſſe the gulfe, in whiche all vnregenerated are drowned:

drowned: so contrarywise, true and Christian fayth (by whiche we haue a sure truste to Gods mercy, and free remission of our sinnes, promised too vs, through the merites of Christe the sonne of God) is the Liuely fountayne in Christe, by the helpe of the holy ghost, of loue both of God and our neyghbour, and is (at one woorde) the cause of all spirituall good, whiche followeth her as necessaryly as heate dooth fire. Because it is meete (if beleeuers liue after the spirite) that the holy ghost stirre vp in them like motions to him selfe. But yet alas, great infirmitie and weakenesse is in the faythfull, although regenerate, so that not seldome they stande in doubt of Gods promises, and therefore haue great neade of proppes, too keepe them from falling: for wee are more delyghted with apparant and present thinges, than with future and inuisible. For naturally, those thinges which are obiect vnto vs, doo more moue our senses, than those whiche are of faith, whiche is the substance of things to be hoped for, an argument of thinges not appearing, whose litle sparke sometime appeareth in vs, and is muche too bee raised by the woorde of God, that it may the more increase, and quicken our dead members with the heate of the holy Ghoste. Also in our greatest temptations, and most cruel persecution, the Diuell, togeather with our vile flesshe, bring great doubtes into our mindes, of the promises of God, especially when we beholde the vngodly to liue in this worlde in al pleasure, to their hartes desire, ioyfully: which thinge that kingly prophete Dauid in his Psalmes dooth at large and plainely teache vs. And therefore the miseries of this life, are the more easilie borne, when wee doo as it were beholde the ende of them before our eyes. Of which it commeth, that to the godly (truely thinking them selues to wander in this woorlde, not to liue in their owne countrey) the remembrance of these euils is pleasant, and is a great comfort in all miseries, to thinke that by death, in that last comming of Christ, at the length, they shall haue a moste free entrance into that celestiall Hierusalem sweete and eternall Countrey, of which in a most assured hope by fayth, they knowe them selues citizens.

Fayth the roote from which all vertues, and good workes do proceade.

Hebr. 11. Fayth what.

Plal. 73.

Wherefore I haue thought it very expedient, by certayne argumentes, to set agaynste all infidelitie, the doctrines of the Prophets and Apostels, concerning the last commynge of Christ to the vniuersall iudgement, before whiche, in the ruine of this wretched worlde, shal in a moment appeare the resurrection of the flesshe, and a sodayne change of al men liuing. So that all mistrust and vnbeeliefe, the Quagmyre of all maner of wyckednesse (in whiche manye lye in great slumber, and sleape securely, may earnestly be cast away, true fayth in diuine promises may bee raised, our hope of atteyning an happye life, and deliuerance from all troubles, may bee nourished, and we the more vigilant: leaste vppon a sodaine that great day of the Lorde (horrible to the vngodly, but too the godly comfortable) vnawares oppresse vs, and the Spouse finde vs sober, wise, and prepared to the feast, not without oyle in our Lampes. For his comming in this last age of the worlde, without doubt is not farre, and maketh great hast, and will not (as manye suppose) linger.

The argument of the booke

Wherefore, in this litle worke I haue determined by some
1 *euident places of the Scripture, first to proue, that there shalbe one day a generall destruction of this woorlde, and an vniuersall*
2 *and last iudgement of our Lorde Iesus Christe the Sonne of God, in whiche all the promises of God shall too the vttermost bee fulfilled, and his great threates shall take effect. Then by the testimonies of holy Scripture, wee wil shewe that the age of this worlde shal not bee more then sixe thousande yeares: and that the sixt thousand (in whiche wee nowe liue, whose time is more than*
3 *halfe consumed) because of intollerable wickednesse and shamelesse securitie of men, shall not be fully finished. And to this shalbe added certeine singuler signes, by course of time and yeares, wonderfully agreeing with the Inclinations of the Starres (if*
4 *credit may be geuen to Mathematicians) which thinges notwithstanding I referre to the iudgement of the Churche, and Doctors of more discretion. Last of all, certayne proofes out of Scripture shalbe brought of the manner of Christes comming, and of the effect of the last iudgement: with an exhortation of watchefulnesse, for that most ioyfull comming of our bridegrome.*

That there ſhalbe a deſtruction of this world, a reſurrection of the fleſhe, and a general iudgement of all *mankinde*.

Specially (ſettinge apparte all other darke ſignifications of the worlde whiche in holye Scripture are too bee founde euery where) in this place talking of his deſtruction, wee take the ſame (as *Ariſtotle* dooth in his booke of the worlde) for a knitting togeather of celeſtiall and inferiour bodyes diſpoſed by art, whiche dooth containe liuing creatures, and al other thinges whiche are ingendred, and remayne euery where. And becauſe in the ſame is to be ſeene a wonderfull ſhew, therefore do the *Latines* very well take his denomination from fayreneſſe, ſo that they call the worlde as the *Gretians* doo, κόσμον, a goodlye ſhow or ornament, from the perfect excellencie thereof, as *Plinie* writeth. Which wonderfull peece of woorke, (as appeareth by the manner of his creation, and wholy *Scripture* dooth playnely and ſufficiently auouche the ſame) was onely to that ende builded, that it ſhoulde bee a houſe or dwelling place for mankinde. For when our moſt nighty and eternall *God* by his woorde of power had created of nothing all thinges, aſwell ſenceleſſe, as hauing lyfe, at length he made *Adam*, whome he appoynted *Lorde* of all creatures, and poſſeſſor of *Paradiſe*, ſituated in the midſt of this goodly and glorioufe worlde: and faſhioned him alſo vpright

The worlde what it is.

The ende whie the worlde was made.

vpright and innocent, (according too his owne likeneſſe) that the *Lord God* of him, myght worthyly bee worſhipped Here the vnſpeakable loue of God towardes mankinde, is moſt diligently to be conſiderd. For if the Lorde God for our ſakes, hath erected this famous and excellent piece of woorke, to be an abiding place for mankinde, of which he woulde gather himſelfe a perpetuall churche, howe fayre and glorious ſhall wee thinke that euerlaſting Temple to bee, which he hath prepared for his electe in *Chriſt*, and for his heauenly and celeſtiall warriours, where wee ſhall enioy the ſight of our euerlaſting God, and ſhall knowe him in maieſtie and glory euen as he is? Truely no comparyſon of Excellency betweene theſe, can ſo much as in imagination be conceyued, although the beautie of this worlde and vniuerſitie be ſuche, as mans wit cannot ſufficiently thinke of the ſame. Becauſe as betweene the creature and the creator there is no equality, ſo great is the oddes betweene viſible thinges created, and ſuperceleſtiall, to vs altogeather, inuiſible, where the ſonne of God with all Saincts, in the circuite of all Angels with god the father hath his eternall ſeat and continuall abiding. But all men through the fall of *Adam* are become vnworthy of that place, whiche was appoynted for *Adam*, beeing pure from ſinne and vnſpoted. Neither had the worlde any more borne him, according to his immutable ſentence of God (*At what time thou ſhalt eate of the tree of knowledge of good and euil, Thou ſhalt dye the death*) had not that our mercifull God through his deepe and ſecret counſayle, receaued him and al the elect into fauoure by the promyſed ſeede of the woman, by *Chriſt* the Sonne of God, which was to come in the fleſhe. And therefore if the worlde haue hitherto, and as yet ſhall continue, it is onely done for theyr ſakes whiche are choſen in *Chriſt*: whoſe number being full, the worlde of neceſſitie muſt fayle, and fall downe flat. For whiche cauſe the Lorde hath ſet a certayne time of the worldes deſtruction: becauſe

The excellencie of the worlde to come, is then beſt perceaued when we conſider the glorie of this worlde.

Gen. 1. 9.

by

by the sinne and wickednesse of vngodly men, being marueilously polluted and accursed, it dooth togeather with all other creatures (as saint *Paul* saith subiect to the same corruption) *desire a deliuerance from euill*. And therefore that this vniuersall worlde may be brought to his former integritie, it must of necessitie be consumed and burnte with fire in the comming of the Lorde, as *Esay* witnesseth saying: *Beholde, the Lord wil come in fire, and his Chariot shall be like a whirlewinde, that he may render his indignation in heate and his correction in flames of fire: because the Lord wil iudge in fire.* And S. Peter sayth: *The daye of the Lorde will come like a theefe, at which time the Heauens with great speede shall vanishe, the Elementes with heate shalbe dissolued and the earth with all conteyned in the same, shalbe consumed with fier.*

Rom. 8.

Esay 66. 15

2. Pet. 3. 10

No maruell then though *Ethnikes*, and Philosophers following the deuises of theyr owne imaginations straungers altogeather, and ignorant in *Scripture*, haue had very many prophane cogitations of the worlde. Aristotle the Prince of philosophers, dreameth that the worlde neuer had beginning *because* (as he saith) *the gods in this infinite eternitie, haue not ben idle*. But *Plato* being of an other mind, wil that the world was made, yet he thinketh the same to be *Animal, immortale. A creature whiche shall not dye, but remayne for euer*. *Plinie* beeleueth the worlde to be an eternall and vnmeasurable Godhead, neyther begotten at any time, nor shalbe destroyed. Others (as *Epicures* immagine that there is not one worlde onely, but infinite, whereof some take place, as others auoyde. *Plato* also iestingly saith, that before nine thousande yeres past, there was another manner of *Athens*, and farre better citizens. Herodotus saith that the *Aegiptians* haue made mention of tenne thousande yeares and moe of the worldes continuance, and that they haue obserued, that the places of the rysing and going downe of the Sunne, haue been twise chaunged, so that where now it falleth, there it hath

The vaine cogitations of prophane philosophers concerninge the worlde.

Aristotle.

Plato in Timæo.

Plinius nat. hist. lib. 2. cap. 1.

Epicures.

Plato in Athlantico.

Ægyptians.

riſen twiſe, & hath twiſe there gon downe, where it ryſeth nowe. But more wonderfull and execrable it is, that among the people of God ſhoulde be *Saduces* and among Chriſtians ſuche kinde of men, which of ſet purpoſe, againſt the manifeſt word of God, dare boldly ſay and perſwade them ſelues that the world neither had beginning, nor ſhall haue ende, that there ſhalbe no Reſurrection of the fleſh, no life after this life, no rewardes for wel doing, no puniſhment for ſinne: and that the worlde as it is now, ſo hath it been, and ſhal continue for euer. whiche kinde of men are playne *Atheoi*, men which neyther beleue there is any God, or diuine prouidence at all. And I feare me the moſt part of mankind (ſuch as are called in the holy Scripture worldly minded, & carnal, although they ſeme neuer ſo ſpirituall catholike, and woulde bee counted Goſpellers, by the like factions and dayly ſuggeſtions of the Diuell (although not ſo wilefully) flatter themſelues, and gladly woulde be brought into that opinion, that ſo in a deſpearte ſecuritie, they may ſpend theyr dayes, and augment theyr impietie.

Saduces.

Eſay. 59.
Sapien. 2.

Diuers proofes out of the word of God, that the world muſt haue an ende.

Againſt which apparant dotage, & wicked cogitations of naughty men, through want of true knowledge, by the inſtinct of *Sathan*, and corruption of the minde of man, it ſtandes vs vpon to arme our ſelues with the woorde of God, and confirme our conſciences by the teſtimonies of *Chriſt*, of the *Prophetes* and *Apoſtels*. The holy Scripture in many places dooth playnely tell vs, that one day the ſonne of *God Chriſte* ſhall come to iudge the quicke and the dead, al fleſhe ſhall ryſe, and the world ſhalbe conſumed with fyre, as the aboue recited teſtimonies beare witnes. To proue the reſurrection of the fleſhe, very many proofes may be alleaged, both out of the olde and new Teſtament. But amongſt all, the diſputation of Paul may ſuffiſe vs, where by many argumentes he confirmes the reſurrection of the fleſhe, and copiouſly and ſufficiently doth alſo proue, that we muſt all ſtand before the tribu-

Of the reſurrection of the fleſh.
1. Cor. 15.

nal

nal seate of Christ, to receyue eternall rewardes for our deedes, bee they good or bad. And *Christ* saith: *Marueile not at this, for the day wil come, in which all whiche are in the graues, shal heare the voyce of the son of God, and those whiche haue done wel, shall come foorth to the resurrection of lyfe, but those whiche haue done euill, to the resurrection of iudgement.* *Iohn.5.*

To this purpose may be recited other infinite places of holy Scripture and also the *Creede* of the *Apostels Nicene* & *Athanatian*. But I pray you, what auayleth *Religion*, fayth hope, and that great patience of *Christians* in al theyr troubles, and cruell persecutions, if this doctrine of the consummation of the world, & of the comming of the Lord, with that which belongeth thereunto, (which of al others maye moste absurdly be thought) were but a vaine imagination of the *Prophetes* of *Christ* of the *Apostels*, and of al the *Martyrs* in the *Churhe*, when as no cause can be supposed, whiche might driue them to the losing of theyr fame, theyr goods, and their life? So that truth is so playne & apparant, that a godly and wel disposed mynde makes that a sure argument of the worlds decay. For these godly men, of al others in the world most miserable, suffered those greuous and direfull thinges, not for the hope of vayne glory or desire of riches: but for the loue of *Christ*, through the secret motions of the *holy Ghost*, perswading them selues that in *Christe* was hid the treasure of true riches, and eternal glory. Wherefore it behoueth vs vndoutedly to thinke theyr doctrine to be true and celestiall, and not to procede from theyr owne brayne but to be deliuered vnto them by *Christ* and his *holy spirit*, and the rather, because Christ of him selfe doth say, that he is the truth, and the lyfe: and that he telleth vs from the bosome of his father: and the father saith (in presence of the three apostels) from heauen: *This is my beloued sonne, in whome I am pleased heare hym:* which voyce of God was also heard in *Iorda* whē *Iohn* was baptising hym. This coeternall sonne of God, word of the euerlasting father, creatour of all thinges, our Redee-

The testimonies of the Prophetes of Christ, and Apostels, confirmed by the blood of martyrs.

Proofe from the testimonie of the holy ghost.

Auctoritie of Christe, and the testimonie of god the Father.
Matth.17.

The doctrine of Christe as touching the destruction of this worlde.

mer *Christ*, of set purpose taught his apostels certaine tokens of the worldes destruction, & of his cõming to iudgement. And also in his last Sermons (before he yeelded himselfe in our behalfe to the Crosse, he plainely doth as it were depaynt and set the same afore theyr eyes, and counsayles them, and among thẽ, specially those which were to lyue afterwards, to be watchful, sober, prepared, & ready, least in his terrible visitation (whose deferring brings too muche securitie to the reprobate & condemned persons) vpon the sodaine they be intrapped, and as it were taken in the snare. All whiche, *Mathewe*, *Marke* and *Luke* doo abundantly set foorth. So that the truthe teaching the same nothing ought to be more credible & certaine to a *Christian* man, then that the world (his ful time beeing expyred, the prouidence of God the eternall father so disposing the same) shal passe away: and that Christ our Lord shal come in the cloudes of heauen, to the last & vniuersal iudgement.

Mat. 24. 25 Mark. 13. Luke. 21.

Proofe from prophesie.

The holy Prophets likewise haue by diuine inspiration foretolde many thinges, of the comming of Christ in the flesh, of his doctrine death, and resurrection, also of the change of *Empyres*, and of the ruine of many townes, al which are fully come to passe: so that nowe they may seeme not by euent to haue foretolde, but to haue drawen a true and certayne history of these thinges. Howe liuely *Esay* doth expresse the natiuitie, person, doctrine, miracles death and resurrection of Christe, it is wel knowen vnto al, though but meanely red in the *Scriptures*. Likewise *Daniel* in many places seemeth not to haue prophesied, but orderly to haue written thinges already done of the continuall alterations of *Empyres*, and of the comming of Christe, that wel thee may bee called the great historiographer. Now what shal we say, sith in these and al other things theyr Prophesies haue taken effect, and sith by one and the same spirite they haue signified of the second comming of Christe, in which he shal declare him

Esaie. 9. 11. 35. 40. 53.

Daniel. 2. 7. 8. 9. 11.

Daniel the great Historiographer

himselfe to be an eternall kingof all kinges & princiallities that those ought not to be finished? Yes vndoubtedly: so that he shal put al kingdoms of the world vnder his feet, & shal hewe them as a stonne which is cut frō the mountain. *Daniel. 2.* He appeared vnto king *Nabucodonosor*, without handes brusing that great image which offered it selfe vnto the king in his sleepe vnder which, according to the interpretatiō of *Daniel* were figured al the Empyres of the world. And the same heauēly Prophet by the same spirit did fore-tel, that God would rayse vp an euerlasting and perpetuall kingdom, which all the saints of God after iudgement shal possesse worlde without ende. *Daniel. 7.* Now what let is there, why by like certaintie those thinges shal not be fulfilled, which haue ben spoken afore, of the destruction of this worlde, and eternall gouernement of Christ? sith that kingdome is perpetual and not to be ouerthrowen, prepared for the saintes of God from euerlasting, as faith and christian religion doo confirme. And from the same spirit of truth are these thinges vtterd: Gods prouidence also is certain: his eternal pleasure not chaungeable: and of his power, which of nothing created the world, nothing is wanting. Wherefore of these things none except either a mad man, or possessed with some euil spirite, can rayse any doubt.

Proofe from the iustice of God.

Besides, the eternal iustice of God the righteous iudge dooth greatly exact, that euery man should be rewarded according to his desertes Of which must needes be gathered that the state of good men must be glorious: of wicked, most miserable. Which commeth to passe cleane contrary in this wretched worlde where most commonly good and wel disposed persons are with troubles tormented, with banishment punished, wyth losse of goodes empouerished, and with al miseries ouerwhelmed: but the wicked are with delitious fare nourished, with goods enriched, with offices preferred, and for authorytie honored: as *Dauid* in these words doth bitterly cōplayne: *My feete were almost gon, and my treadings had welnigh slipt.* *3. Psalm. 7.* And why?

I was greeued at the wicked, when I ſawe them in ſuche proſperitie: for they are in no peryl of death, but are luſtie and ſtrong: They labour not like other men, neyther are they plagued like other folke: and therefore pride compaſſeth them as dooth a chayne: and they haue put on the Garment of crueltie: Theyr eyes are ſwollen with fatneſſe, and they do what they liſt: They marre others, and ſpeake marueylouſly, yea they blaſpheme the moſt higheſt. And a litle after: *Beholde, theſe vngodly proſper in the world and enriche them ſelues greatly: and I ſayde, then haue I clenſed myne harte in vaine, and waſhed my handes in innocencie: All the day long haue I been puniſhed, and chaſtened euery morning: yea and I had almoſt ſayde euen as they: but lo, then ſhoulde I haue condemned the generation of thy childrē,* And therefore there muſt of neceſſitie be an other lyfe after this, in whiche according to the iuſte iudgement of god, euery man muſt receiue eternal & worthy recompence for theyr woorkes, bee they good or bad: eternall glory, or eternal infamie: euen as *Dauid* alſo in the ſame *Pſalme*, to the comforting of hym ſelfe and the *Churche*, telleth vs in theſe woordes: *Then thought I to vnderſtand this, but it was to harde for me, vntill I went into the ſanctuarie of* God *then vnderſtode I the ende of theſe men. Namely, how thou haſt ſet them in ſlipperie places, and wilt make them fall downe into deſolation. O how ſodainely do they conſume, vaniſh, and come to a fearefull ende, yea euen as a dreame are they when one awaketh: Lorde when thou rayſeſt the dead, thou wilt deſpiſe theyr image.* And beſides eſpecially it agreeth to the diuine iuſtice, (after al good woorkes or bad committed in this body) and all bodyes knyt with theyr ſoules, do ryſe, and receyue that which they haue deſerued. Which thing

Eſay. 66. Laſt *Eſay* moſt playnely dooth ſignifie in this manner: *All fleſhe ſhal come to worſhip before my face, ſaith the Lorde: And they ſhal come foorth, and ſee the dead bodyes of men, whiche haue done wickedly againſt me: theyr worms ſhal not dye, and*

Iod. 19. 2. *their fire ſhal not be extinguiſhed. &c.* And Iob in playne wordes doth witneſſe that thoſe bodyes whiche we nowe haue

haue we ſhal receiue agayne For thus he ſaith: *I knowe that my Redeemer liueth, and that I ſhal ryſe in the laſt day from the earth, and ſhalbe clad agayne with my skin, and in my fleſhe I ſhal ſee God, whome I my ſelfe ſhal beholde, and myne eyes ſhal beholde him, and none other. Then* (as Eſay writeth) *ſhal death be vtterly deuoured, & the Lord God ſhal waſh awaye al teares frō euery face & wil take the reproche of his people from the earth becauſe the Lord hath ſpoken it. Neyther* (as *Iohn* ſaith in his *Reuelatiō*) *ſhal there be death any more, nor weeping, nor crying, neither any more griefe, becauſe the former things are paſt.* Eſay. 25. Apoc. 7. 21.

Moreouer, the *Lord God* is not onely iuſt, but alſo truth it ſelfe. And therefore al thoſe things which by the *Prophets* and *Apoſtels*, through the inſtinct of the *holy Ghoſt*, he hath reaueled touching the ende of the worlde, the reſurrection of the fleſhe, the laſt iudgement of Chriſt the eternall liſe of the godly, and the eternall deathe of the wicked, which is to come, ſhall ſo certainelie come, as nothing ought to be more certayne vntō vs, notwithſtanding that mans reaſon, and the doctrine of the *Philoſophers* cannot ſufficiently conceyue the ſame. For if he be truth howe can he lye? or ſith al whiche hath ben ſpoken afore of Chriſtes comming in the fleſhe of his death, and reſurrection, of alteration of Empyres, be ſufficiently fulfilled: howe can we otherwiſe thinke, but that theſe things which of the ruine of the worlde, and of *Chriſtes* eternall kyngdome reuealed vnto vs of our moſt mightie and bleſſed *God*, muſt likewiſe come too paſſe? Eſpecially ſith all which hath been ſpoken, was to no other end ſpoken, but to proue this: and the ſumme of *Chriſtian Religion* conſiſtes in theſe things. *Proofe from the diuine truth.*

Which demonſtration going before, and true teſtimonies of holy Scripture, in my iudgement may ſuffice both to the ſtrengthening of our fayth, and cutting of al doubting of that noble comming of *Chriſte* our Lorde to iudgement, of the end of this ſinnful world, of the glorious exaltation of his *Churche*, and of the vtter damnation

tion of the reprobate. Wherefore now I wyl endeuour by testimonies of deuine Oracles, probable reasons and coniectured, to shew that the world cannot passe the time of sixe thousand yeartes.

Cap. 2.

That the worlde shal not endure aboue sixe thousand yeares

August. in hisxii. booke against Ma.

Melan. in Chron.

SAinct *Augustine*, and many moe of antiquitie, togeather with most learned men of our time, and my masters, excellently seene in all things, *Philip Melancthon*, and *Roger Predin*, a man of ripe learning and iudgement *Moderator* of *Groningame*, haue ben of this opinion, that that *Prophesie* of *Elias*, concerninng the worldes continuance sixe thousande yeares is without all doubt true and to be credited, Not withstanding that prophesie is not to be read in the holy Scripture but in the bokes of the *Rabines*, as in the first chapter, and first booke *Abodazara*. Also in the fourth part of the *Thalmudician* worke, in the *Sanhedrin* booke, and last Chapter of the same and other places, where that is alleged of the *Rabines* for the true saying of *Elias*. The woords are these: *Two thousande Vayne, two thousand the Law two thousande Christe. And for our sinnes which are many and marueylous some yeares which are wanting, shal not be expired.*

Elyas prophesie.

By which saying, the wolrde is notably diuided into three ages, or speciall courses, and dooth shewe both when Christe shoulde come, and how long the state of this worlde should continue. Two thousand yeares was the worlde without any *Lawes*, ordeyned expressly by the worde of God, which beeing finished, *Circumcision*, and afterward

afterwarde the *Lawe* was giuen and a certayne gouernement, and true manner of woorshipping *God*, was instituted by the woorde of *God*. But about the middle age of the world, when as three thousande yeares were past, to wit, in the time of *Iosaphat* king of *Iuda*, and *Achab* king of *Israel*, did this diuine *Prophet* vtter this *Propheſie*: by which he did signifie the true and certayne tyme of *Moſes* gouernement, and of the comming of the *Meſſias* or sonne *of God*, which should manifest himselfe, preach and be crucified of the Iewes. And he shewed, that almost a thousand yeares did remayne, before *Christ* should come and the *Goſpel* begin too be preached, and about two thousande yeres after his comming the worlde should perysshe and come to nought. Now sith according to this *Propheſie of Elias*, The euent hath prooued two thousand yeres to haue ben past before *Circumciſion*, and manifesting the Law, & two thousand also to haue passed, when *Christe* came (for vntil the thyrtye yeare of Christes age at which time *Iohn* did prepare the way to the *Lord*, and *Christe* began to accomplishe the wil of his father, did the forth thousande continue) it is to be thought vndoubtedly, that nowe in the olde age of the worlde, the euent will answeare too his Propheſie: and that as in the myddle and flouriſhing state of the worlde, God caryed *Elyas* by a firy chariot into heauen, so in the ende and vanishing time thereof, he will exalt vs with him selfe into the celestial habitation, of which no doubt Elias was a figure constituted of God, But (as *Elias* saith *some yeares shalbe wãting*. For the Lorde God because of wickednesse shal hasten his comming, so that sixe thousande yeares may not fully bee expyred. Which propheſie was vttered by *Elias*, through the holy Ghost, and is no fiction of the *Rabines*, as are many thinges in those Talmudician bookes & may in my iudgement be confirmed by the answeare of *Vriel* the Angel vnto the demaundes of *Esdras*, although *Hierome* and those whiche folowe him, doubt hereof.

The time when Elias did propheſie.

Elias a figure of the exaltation of the godlie

4. Esdr. 4.

The iudgement of Bibliander concerning the fourth booke of Esdras.

hereof. But *Theodor Bibliander* in the explication of Esdras his dreame, doth say, that *Hierome* did rather imitate the rashnesse of the Iewes, than probable reason. And prooueth by many most playne argumentes, this fourth booke to be *Esdras* owne booke, Prophetical and diuine: and sayth: *That marueile it is not, though the this diuine booke (because it most playnly telleth of the raigne, and chiefest, lawfull, and euerlasting kingdome of Iesus Christe, and also of the refusall of the Iewes & conuersion of the Israelites vnto Christ the Lord) be despised of the blinded synagogue of the Iewes, which doo wilfully set themselues against their Sauiour: and also adderh, that this booke is yet extant in the Hebrue tongue, and was translated out of the same.* To this *Esdras* (demaunding of *Uriel* the Angell, whether the time past, be greater than the time that is too come, or whether that which is to come, exceede the time past:)

The answear of Vriel to Esdras.

The Angel dooth answeare by two similitudes: and dooth shew vnto him firste a burning fornace, and afterward, a watry cloud, and sayth: *Marke whether the fire doo ouercome the smoke, and the showre the drops, or otherwise.* To whom *Esdras* saith, *I see the Lord, that a very great smoke dooth passe away, I see also a great showre to come pouring downe: but afterwarde I perceiue the flame to ouercome the smoke, and the dropes the showre.* Then sayth the Angel, *Nowe iudge of the continuance of the worlde. Euen as first the smoke vanquisheth the fire and the drops the showre: so the yeares of the time past, shal exceede the time whiche is to come.* But nowe, according to the computation of yeares, it is euident that *Esdras* lyued aboue the third thou-

The time when Esdras lyued.

sand and fiue thousand yeare after the worlds creation, & a while after *Cyrus* death. From whiche time aboue two thousand yeares are consumed. Wherefore we doo see this Propheſie maruelyously to agree with that of *Elias*, and the end of the world to be nigh at hand.

Psal. 90. 2. Peter. 2.

Moreouer, bicause the holy Striptnre dooth witnesse, that a thousand yeares with God, is but as one day: & also that the Lorde God sixe dayes was occupied in framing the

the world, but the seuenth day rested: therfore *Melancthō Osiander*, & others, haue put a greate misterie in the same, and haue perswaded themselues, that from this number of dayes, that saying of *Elias* was borrowed: whiche me thinkes is true. For euer as God in sixe dayes made al thinges, and rested the seuenth: so by the ministrie of his word in this life within the compasse of six thousand yeres he will gather his Churche, with which in the seuenth he wil celebrate and keepe holy his euerlasting Sabboth. *Casper Peucerus* thinkes *Orpheus* to haue ben of this opinion, whose wordes *Plato* did thus recite,

Coniecture from the sixe daies of creation.

ἐκ τῆ εν γενεῆ καταπαυσεται κόσμου αἴδης.

That is, *In the sixth age, or sixth thousand yeare, shall God destroy the world.*

Although in all the sacred Scripture there be no place as touching the determinatiō of any certayne time, more agreeing with *Elias* prophesie, then that answeare of *Vriel* vnto *Esdras*, yet wil we proue the same to be most true, by things already past by the state of thinges present & other tokēs, as hereafter in theyr place orderly shalbe showē: neyther is it to be doubted, but that by the certeyn prouidēce predestinatiō, & wisedome of God, al things for his glory, & the safetie of his Church be marueilously maintained, & to farre other purpose than any mā can imagine And therfore vnder the chiefe histories of the olde Testament, we se our most blessed and myghtie God to haue hidden great mysteries, to be types, figures, and shadowes of the life, death, resurrection, & raigne of Christ: as the story of *Abrahams* offering of *Isaac*, of *Ioseph* the *Patriarche*, of the *brasen Serpent*, of *Sampson*, *Dauid*, *Ionas* the Prophet, which was three dayes in the belly of a Whale. And so likewise some other learned men very probably haue reasoned, that *Enoch*, being from *Adam* the seuenth, was a figure of the last iudgement, and of our ascending into heauen. For euen as the corporall death because of sinne forcibly dyd raygne and beare swaye ouer the sixe Fathers of the

Coniecture of Enoch by generation the seuenth from Adam.

Enoch.

Church, to wyt, ouer *Adam*: *Seth*, *Enos*, *Kenan* *Mahalaliel* and *Iared*, but vpon the seuenth, which was *Enoch*, could exercise no force or power at all: so likewise by the space of sixe thousand yeares, which time the world shall endure, death shal beare a swaye, but in the seuenth thousande which shal be the beginning of the celestial and euerlasting life, his force and sting shalbe lost, he shal be vtterly abolished. To which thing *Iudas* in his Epistle had respect, which sayth that this *Enoch* the seuenth after *Adam*, dyd foretell of the last iudgement, Which iudgment is giuen of *Elias* that he should be a tipe & figure of his own prophesie. And it is sayde, that as *Enoch* in generation, so *Elias* in computation of yeres, was the seuenth after *Adam*. For it is reported, that next vnto *Adam* was *Methusalah*: next to *Methusalah*, *Sem*, to *Sem*, *Iacob*: to *Iacob*, *Amrā*: to *Amram*, *Ahia*: & to *Ahia Elias* the prophet. Now if this accōpt of *Elias* be altogeather true (as mauy do coniecture) there is no doubt but the lord god would in his wonderful workes declared to his Saincte & chosē, haue many secret mysteries, that in the consideration of them, we might be inflamed with desire of the celestiall & most blessed life. Here let vs cōsider, that before the seuen thousande yeare, wee shal be taken vp, to meete the Lorde in the clouds euen as *Elias* by a firy Chariot and horses, was lifted vp to heauen

Elias. Enoch in generatiō, Elias in computation of yeres, the seuenth after Adam.

The laste houre or latter dayes, 1. Pet. 1. 20 Hebr. 9. Why the Apostels called their dayes the last dayes.

Finally also the *Euangelistes* and *Apostels* cal the time from *Christes* incarnation vntil the end of the worlde, the last houre, or last times. *S. Peter* saith: *Christ was manifested in the last times*: And to the *Hebrues* *Paule* writeth: *Christ once was offered in the ende of the world*. Neither is this time of the *Apostels* therefore called the last, because that certainely the end of the world was thē at hand but because according to *Elias* distribution, it was the least of the three ages of the world: which (without al doubt) they respected. Neyther is it to be deemed, that this prophesie was vnknowen to thē but rather that by renelation of the holy Ghost, it was singularly renued: and therefore

they

they call in deede this last age of two thousand yeres, (in the beginning of which al *Prophesies* & *visions* by *Christe* were to be fulfilled) the Last times & houre. These now be the testimonies, and coniectures, by which I haue studied to proue, (and haue satisfied my selfe) that this world shal not continue aboue the space of sixe thousād yeares. Now folow those things, by which I meane to shew, that the sixt thousand yeare shal not be expired.

Cap. 3.

That the worlde shal not endure sixe thousand yeares.

NOwe that the sixth thousande yeare shalbe shortened, it is aparant, and maye bee proued for orders sake first by those woordes of Elias the prophete aboue, resited in this manner: *And for our sinnes whiche are many, and marueilous, some yeares which are wanting, shal not be expired.* Whiche woordes doo not muche disagree from those of *Christ*, where he sayth, *And except those dayes were shortened, al flesh shoulde perishe, but for the* Math. 24. *electes sake they shalbe cut of.* And although there peraduenture the *Lord* doth properlye speake of the ruine aud ouerthrowe of *Hierusalem*, (as may easily be gathered by the circumstances of that place) yet may it seme that he woulde speake the same also of the vtter destruction of this world, because in that place he gyueth certayne and most euident signes thereof, (of whiche hereafter more at large) and also dooth foretell both of the ouerthrow of *Hierusalem*, and by a certayne confusion of woordes, of the worldes destruction: so that for

the perfect vnderstanding thereof, a greate iudgement is to be required. And bycause the former is a figure of that which is to followe, I perswade my selfe, shall aswell by the wordes of Christe, as by the Prophesie of *Elias* it may be gathered, that for the electes cause, those miserable dayes of the vtter ouerthrowe, and ending of this wicked world, shalbe shortened and cut of.

Coniecture from the constitution of the Sabboth

Others by probable reason endeuoure to proue the same, through consideration of the *Sabaoth* day, which is a true figure of the eternall *Sabbath*. For in the Lawe it was prescribed, that about the euening of the sixth day, The *Sabboth* shoulde take his beginning. And therefore their coniecture is not vnlike to be true, whiche thinke that the eternal and superexcellent *Sabbaoth* of the Lord shal begin, not at the end of the last thousand yeare, but a litell afore. Here be some other coniectures brought foorth, whiche willingly I passe ouer, and the rather because I know them to be of no great force.

The preaching of the Gospel the chiefest signe of Christs coming to iudgment

But those tokens are diligently to be marked, whiche Christe did foretell shoulde goe before the consummation of the world: that by them we may the more certainly thinke and perswade our selues, (tyme present, and tokens foretolde beeing compared togeather) that the ende of the world hangeth ouer our neckes. Among other signes (in my iudgement) the preaching of the *Gospell* is not the least, but most chiefly too bee noted, as that by whiche all other tokens both going afore, and following in those wordes of Christe are knowen to be true tokens of his comming. The woordes of Christ telling vs howe to knowe when the Gospel is preached, are these:

Matth. 24. *And this Gospell of the kingdome shalbe preached through the vniuersall worlde for a witnesse to all nations, and then shall the ende come.* By which words the sonne of God Christ doeth playnely teache that about the time of the worldes destruction, the true & comfortable doctrine of Christ should be preached. By which is gathered, that the same was obscured, de-

red, defaced, and almost not spoken of, by reason of false Prophets, afore that time. And Christ said, *That in those dayes should arise many false Prophets, and by saying themselues to be Christe should seduce many*, nowe what is more euident in these our dayes? Hath not the true & sincere doctrine of the free pardoning of our sinnes by Christ, lyē hid these many yeares, & vnder the tirannie of Antichrist, maruelously been obscured? & the *Pope* arrogantly vaunted him selfe to be Christ, or at least his vicar? What promising of pardoning sinnes, & redeeming soules out of theyr fayned *Purgatorie*, by theyr wicked Bulles & blasphemous Masse? What Idolatrie in worshipping, and impietie in receiuing Christ in the sacrament? Finally, what diuers and diuelish superstitions haue been practised, so wel is knowne vnto al men, that I needeth not to recken them. And now agayne by the vnspeakable grace and mercy of God we playnely perceiue such a cleare light of the gospel to shine ouer the whole worlde, that in spite of the *Diuell* and al his adherents, it castes his beames ouer al nations. And therefore what other thing shal wee looke for, but as Christe did foretel, a sodaine downfall of this wretched world? For if we reade either the holy *Bible* of *God*, or historical bookes of prophane men, we shal finde that God hath alwayes followed the ensample of a righteous Iudge, whiche afore he condemne a man for his offences, wil first accuse him by witnesse: so God before he send plagues and punishment for our transgression, doth first put vs in mind of our wickednesse, by preaching of the *Gospel* & declaring his diuine pleasure that by consideration of our disobedience, we may turne to the Lord by repentance, and lyue. First we haue a notable example hereof in *Noe* preaching, by whom the Lord God did first accuse the world of disobedience, before he drowned the same for lacke of repentance. So likewise he dyd not bring the ten *Tribes of Israel* into captiuitie, afore he had sent *Esay*, *Osee*, and other prophets to call them from iniquitie. The like a hundred foulte and thyrty

God doth first accuse before he condemne

Gen. 6. 7.

These ensamples are to be noted,

thirty yeares after, happened to the *Iewes*, when by the preaching of *Ieremie Ezechiel*, and other Prophetes of God, they would not beware of disobeying Gods maiestie. At the length many yeares, being spent, our mercyful father God almightie, sent first *Iohn Baptist*, after hym, *Christ* his onely begotten sonne, then the *Apostels*, too cal them to Repentance, and to open the way to saluation in *Christ*, promised afore by the prophets, then perfourmed, and willing to be receyued, if they woulde imbrace hym. But they were so farre from beleeuing them, that theyr preaching they loathed, *Iohn* they be headed, *Christ* was crucified, and the *Apostels* eyther by shamefull death cruelly murdered, or at least, by ill intreating myserably tormented. And therefore not vndeseruedly was that famous citie of so infamous a people, by the *Romanes* vtterly subuerted, and the *Iewes* made a praye too their enimies, and odious to al the worlde: which shame of theirs, and subuertion of theyr citie (as *Daniel* afore & our *Sauiour* afterwarde did propheſie) dooth, and shall continue till the worlde haue an ende. After this. *Paul* preached too the *Colossians*, *Laodicians* and *Hierapolians*, but they contemned & cared not for his words: and there fore (as *Oroſius* witnesseth,) the earth opened, and swallowed them vp. And hetherto also doth that doctrine of *Paul* tend, teaching that the wicked sonne of perdition should be discouered, and by the spirite of the mouth of God defaced & afterward by the glorious comming of the son of God vtterly destroyed. Nowe who is that same desperate sonne sitting in the Temple, as God himselfe, it is easy to be knowen, & how by the preaching of the Gospel, he hath ben discouered experience doth shewe and we hereafter at large wil prooue, that he is, and hath of long time continued the *Bishop of Rome*, Now sith we beholde his doctrine and auctoritie by the force of Gods word too be so ouerthrowen as they are iudged almost mad men, whiche seeme any way too fa-

4 Re. 24. 25.

Iosephus Ægesippus. Daniel. 6.

The strange punishment of the contēners of the Gospel. Oroſius. lib 7 Cap. 5. Earthquakes.

uour

nout hym, what other thing can follow, but that *God* is ready to come vpon vs, and standes at our dores? And that not onely his hauty courage shalbe abated, and his execrable crueltie altogeather abolished, but also that the whole and vniuersall worlde, for all sinnes commytted since the beginnyng, be accused, and so condemned to eternal tormentes: because wickedly they haue contemned the grace of *God* offered vnto them continually, and wilfully refused to tast the sweetnesse of the *Gospel*, and forsake their sinnes and wickednesse, by repentance.

Of other things folowing the preaching of the Gospel.

Besides, *Christ* hath geuen many other signes and tokens of his commyng: as rumors of warres, famine, pestilence, earthquakes, and that countrey shal rise against coũtrey, and that cruel persecution shalbe exercised: also, that in those dayes shalbe signes in the *Sunne, Moone, & Starres*, &c. Al which can not be tokens, vnlesse the preaching of the *Gospell* goe before. For Signes, except they be knowen, can not be signes: because in al tymes, those aforesayd euylles haue appeared, either more or lesse, and therefore of them selues, can not be signes. But when al those euyls immediately after the preaching of the *Gospell*, haue come on heapes abundantly vppon vs, and more than euer they did in any age long afore vs, no doubt they doo prognosticate and foretel vs, of the consummation of this most wicked world. Besides, that these tokens which *Christ* did recite, doo foreshew the worldes destruction, and not the subuersion of the Temple, it is apparant, because he saith: *That people against people, and kingdome against kingdome shal rise.* Which thing was not done, afore the destruction of *Hierusalem* that euer I could reade. For then, what kingdome against kingdome? what people against people? what, and how great warres were them? Al which we doo not onely see to haue been done, but also to our payne feele them, besides more greeuous things not yet heard of, but more to be feared, and circumstaunces bring vs to shinke that more intollerable things are prepared to vene

Math. 24.
Luke. 21.

An answere vnto certaine obiections.

vs, both of *Turkes* and *papistes*. And that also in the same place, (as appeareth) the Lord vnderstoode the last preaching, not the beginning of his *Gospel*, thence it is euident, because by and by he adioyneth, *Then the Gospel beginning to shine euery where, a visitation shall come, and end of all things.* Otherwise, if this place were to be vnderstoode of the first openyng of the *Gospell* by the Apostles, no doubt this ende had beene come many hundred yeares agoe. Besides, the Euangelist returneth to the former question of the Temple, and *Hierusalems* destruction, from whence he digressed. Peraduenture also the Euangelists haue confounded these two, that not by the same words they might finish nowe that, nowe this particularly: because peraduenture they were of this opinion, that they thought, that after the subuersion of *Hierusalem*, shoulde immediately folow the destruction of the world: whose ende (as *Christ* said) shoulde be so sodaine, as nothing coulde be more. But *Christ* our Lorde could of his owne accord dissoyne those things, to make them darke for a tyme, whiche he would not haue to be knowen: and could make them manifest, when it were for his glory, and our profite, at a time conuenient.

But to make of those tokens foretolde of Christe, any long discourse, it were a great labour, and peraduenture tedious to the Reader, because the thing it selfe, and experience doo sufficiently proue the signes, after the manifesting of the Gospel, to haue beeh fulfilled, except onely those in the *Sunne* & *Moone*, and other *Starres*, as yet haue not appeared, which *Christ* dooth foretel, should either shewe them selues a litle afore, or in his very commyng. The *Mathematicians* and *Astronomers* iudgement hoo withstanding is, that in many hundred yeares past, were neuer seene so many *Eclipses* in the *Sunne* and *Moone*: nor yet so straunge copulations of Planets, as wyl appeare within few yeares: which no doubt are to threaten vnto vs daungerous & miserable dayes, as hereafter shalbe shewed.

Eclipses in the Sunne & Moone.

Here I wyl not speake of the prodigious Comets and Meteors, whiche many times haue ben marked in this our age. Neyther wyl I cal to mind the iudgement of *Astronomers*, and chiefest diuines, vppon that Starre, which within these three yeares shewed her selfe certayne monethes together, as the very messenger & warner of Gods comming to iudgement: & the rather because it seemed to be of the same nature & qualitie with that which foretold the birth of Christ the king of the *Iewes*, vnto the Wise men. Also I wil in silence passe ouer the strange Earthquakes, which in our dayes haue happened in many places (as of late at *Ferraria* in *Italia*) & in *Friesland*: the nature of which soyle is least subiect to the same. But I beseech you let vs call too our remembrance, all those euils, which as yet we do as it were behold, & haue tasted, not heard of, do see with our eyes, & to our great griefe suffer them continually. What a greeuous pestilence and plague these many yeares, both with vs, & in other places hath raigned, and tyrannically doth exult ouer al persons, and bring very many too theyr graues, & according to the Iudgmẽt of the learned? which are in opinion, that it wil & must continue yet moe yeares) wyl dispatch many moe? What a long dearth of Corne & great scarsitie of al things? What a multitude in the cause of Religion haue suffered the losse of life & liuing? What theft and robberies on al sides, both on Sea & Land? What an infinite company haue in cruell fight beene miserably slayne and murdered, in *France*, *Flaunders*, and *Friseland*?

Comets, Blasing Starres, Meteors.

of the strage Starre which appeared Ann. 1572. and 1573.

Earthquakes

Plague. Pestilence.

Dearth of Corne and victuals. Persecutions Robberies. Murthers.

But I am troubled, and that greatly, to thinke on and recite the calamities whiche *Friseland* by straunge and vnaccustomed ouerflowing of waters hath felt: Especially by the two latter, whereof the one happened in the yeare of our Lorde 1574 the 4 of November, in whiche men and beastes in number infinite, were drowned, and was of such a great depth, as almost it might be called the *Frisian Flood*. The other chanced in a more daungerous and woorser time, three dayes afore the feast of S. *Bartholmew*

Straunge ouerflowinges of waters.

The Frisian Flood.

in the yeare of our Sauiours Incarnation, 1573, the which in many places brought more hurt to many men, than the former, because by the same, all corne on the ground and other fruite perished miserably, by reason whereof, great dearth and penurie ensued: So that in those Countries it might well be sayde, that those woordes of Christ were fulfylled saying: *The people shall be in their wit's endes, at the roaring of the Sea and salt waters.* Wherefore let vs giue credit vnto those wordes of Christ, and let them be vnto vs for most certaine tokens of the sodaine comming of our Sauiour to iudgement.

Luke. 21.

All things waxe worse and worse.

There are besides these other signes of the oldnesse of the world, and of his ouerthrow: bycause we playnely perceaue all thinges dailye to waxe woorse and worse, and decrease in theyr vertue. The ayre is oftentimes corrupt, sometime with vntimely showers, sometime with vnprofytable dryenesse now with to much colde, nowe with extreame heat. The fruitefulnesse of the fielde is not such as it hath beene aforetime. Riches and substance wee see consumed. The progenie of Great and noble men, wee perceiue dayly to be multiplied, but theyr patrimonie is no whit increased, but impayred by discord. By which it commeth to passe, that many Great men, and Lordes, bende al their cogitations to the oppressing of their poore Tenantes, and by often fines and exactions, bring honest men to beggery, and by the example of Pharao, make slaues of their seruantes and subiectes: as though they were appoynted of God, to liue, not for the defence of the good punishment of the wicked, and preseruation of Iustice, but to them selues, and to pamper theyr bellyes with good cheare, and theyr backes with braue apparell. And therefore do these Empyres now shew them selues to be as tankred and rustie yron, which in times past, were as bright Siluer, or glittering Golde. But I doo not speake these thinges of true Noble men, and good Princes, which doo

Oppression of the poore.

Great men forget their duties.

Rom. 13.

doo exact things necessary to the defence of the common weale, and for the conuersation of theyr Estates, whiche thinges without al controuersie, the woord of God doth allowe them to haue. Nowe it is not to be doubted, sith for the sinnes of the people, such tyranny is growne to the top, But these Pharaoes, with the sodayne destructio of the worlde, shal be ouerwhelmed, euen as that Pharao in persecuting the people of Israel, (which for a time he had with greeuous yoke of slauerie oppressed was with all his hoast drowned in the red sea. The reason is not vnlike, he is a figure, and the same God is nowe, which then was, ready to deliuer his people from calamitie, and to take reuenge on the wicked for they cruelty.

From Pharao example. Exod. 14.

An other great argument of the woldes consummation, is, because al good Arts and learning, haue these fewe yeares beene contemned, and Vniuersities and schooles and scholastical discipline, (whiche are the causes and fountaynes of knowledge) almost in euery place come to decay. For God in this last age hath shewed his singular and marueylous good will towardes mankinde: especially (in that so great barbarousnesse of our predecessours, when al artes and liberal learning was hid, and knowen to fewe, the Latine tongue polluted, smal cunning in the Greeke) by raysing vp some, as *Valla*, *Agricola*, *Erasmus*, *Melanchon*, and others, which with great study and payne, haue brought all sciences and knowledge of the tongues too theyr puritie, and delyuered vnto vs a more easie way too the attayning the perfect knowledge of them all: by which, almost all Europe is set free from rude barbarousnesse. Afterwarde, when our most bountifull God hath geuen vs such helpes to the vnderstanding of the Scripture, by and by he setteth on fire the Beacon of true doctrine, which of al other gifts and graces of God, is and ought to be imbraced as chiefest.

God sent the true light of learning before the preaching of the Gospel.

But by experience we see these giftes of long time too

All giftes at the top of perfection.

Contempt of learning.

Contempt of Ministers

haue beene at the full, and now decrease. For not the aduised iudgment, not that sharpenesse of wyt, nor that great industrie, and exercise in studies are nowe whiche haue beene. To this dooth appertayne the marueylous contempt of all kinde of knowledge, especially of Diuinitie: ἐπιμέλειν πρὸς τ' ἄλφιτα, that is, *bicause it yeeldes or gaynes vnno victualles*. Also the small regarde of godly and faithfull ministers: by which they are brought to suche pouertie, or almost beggery, that theyr Wiues and Children must be enforced to liue vpon almes. But what is the cause of this miserie? Is not that intollerable tearing and spoyling of Churche goodes the chifest? Is it not to be imputed vnto those Magistrates, whose care is such ouer Ministers, that they wil not allowe them abundance of worldly wealth, least happily by possessing much, they tast of couetousnesse, the roote of al mischiefe, and so desire more? or else fal into riotousnesse, and so become *Epicures*? Or if that it be not in their mind they do imagine themselues to be such *L*ordes of body and soule, as was of late that Romishe Tyrant. This may very well without offence be coniectured, although it may bee, that their insatiable desire of worldlye promotion, which by riches, without vertue may be gotten, is the roote from which so diuelish fruit dooth proceede. Howe muche better were it, if in these thinges a meane were obserued, and that Church men had wherewithall to liue honestly with keeping hospitalytie: and if that which were thought too much for them, were Christianly bestowed eyther on those whiche liue in pouertie, or carefully reserued to some other good vse. For as plenty bringes pryde and hautines of minde: so pouertie ingendereth contempt, not onely of Ministers, but of the Ministrie also: whiche beeing disdayned for lacke of preferment, mens cogitations wilbe so turned, that rather they had to binde theyr soones to some seruile occupation, then bring them vp in liberal Sciences: By whiche

Romishe tyranny newly practised.

Ambition.

must

must needes follow, not onely the great scarsitie of learned men, but also greeuous want of godly Ministers, and so consequently, the miserable state, and ouerthrowe of the Church.

Now what remayneth, but that we certainly perswade our selues, that these are plaine and euident signes and testimonies of Gods great displeasure against vs, for despising his Ministers, whose contempt, he neither can for his holynesse, nor wyl for his iustice, suffer any time, as the manifold miseries and plagues that be euery where, doo shew vnto vs. And as the Sonne of God Christ said before, that after the preaching of the Gospel, destruction shoulde folowe: I hope the tyme is so farre from being deferred, that it wyl speedily come vpon vs. For it can not be, but that the prophesie of Christ should be true: which coulde not be, if those dayes of barbarousnesse, and ignorance of true Religion (which we are like to fal into) were not by his speedy comming preuented. *Contempt of the ministery*

Moreouer, we shoulde thinke the worldes foundation to be worne out, and the same to be falling vpon our shoulders, when we sensibly perceiue our selues to liue in those dayes, whereof Christ foretolde, saying: *The comming of the Sonne of Man, shalbe as were the dayes of Noe. For then were men eating, drinking, marrying, and were married, vntill Noe entred the Arke: and they perceiued nothing, vntill the flood came, and ouerwhelmed them all: and such shal be the comming of the sonne of man.* By which no doubt the Lord would signifie, that in the latter daies there should be a marueilous securitie, whereby there should arise not onely vnspeakable wickednesse against God, but also a lamentable disorder and confusion in common weales for lacke of discipline. Now if we wil compare tyme present, with that which is past, and set the maners of al men before our eies, we shal perceiue wickednesse to haue come to his ripenesse, and to raigne almost without controlment. For notwithstanding God through his vnspeakable mercye, *Matth. 24.* *The dayes of securitie.* *Small punishment for offending.*

In these latter dayes hath geuen vs his *Gospell*, whereby we shoulde frame our affections according to his wyll, and liue in vnitie and peace with all men, accordyng to his woord: what desire of righteousnesse, or zeale in religion, is there to be found? Yea, who is not in *Christianitie*, either cold, or carelesse? Many desire to be religious, and thinke they are so, if onely for a fashion they frequent *Sermons*, and come to ordinary *Seruice*, and *Ceremonies*, supposing them selues for dooing so, to be sufficiently religious, although their hartes doo burne with desire of transitorie things, and they swel, through the poyson of all vngodlynesse. Many also thinke, they doo marueylous wel, in making the doctrine of Loue, Peace, and Vnitie, the occasion of Strife, Contention, and Heresie: and suppose they doo serue God very wel, if knowing some of a contrary opinion, though not in the chiefest poynt of Religion, they doo with woordes condemne them, and with curses commit them to the Diuelles punishment: them selues in the meane whyle, in a certayne spiritual pride, gotten through a vaine opinion of learning puft vp, doo (resting vpon the authoritie of others, not with arguments answearing to Gods word) take hart of grasse, their aduersaries oftentimes defending the better part, & more agreeable to the pleasure of the highest. And yet forsooth must this so great iniurie & shamelesse reproch be called (not the spirit of sinne, but) a godly zeale. O dangerous dayes, and diuelish behauiour. Some there be also which thinke wel of them selues, and would be numbred among the number of good Gospellours, because they haue learned without knowledge, busily abroad their pots to inueigh against the Papistical superstition, them selues being vniuste, theeues, oppressours, and most wickest Rouers: such as at this day, men call the *Guisians*, woorse (speaking after the maner of men) then ciuil Papistes. What should many woordes doo? We plainly now perceiue greatest vice, for chiefest vertue to be counted

Atheistes slow.

Hypocrites abound.

Good Gospellers, no doubt

Against the diuelish zeale of the worldly wise.

No feare of God, nor care of good men.

and those men, through a faygned shewe of simplicitie, to be most commended, whiche of all other for impietie, ought most to be dispraysed. For crafty and deceitfull, are wyse: couetous, good husbandes: prodigall, liberall; and riche men are deemed the best men. These haue promotions, and though by wicked meanes they attayne them, yet *dines clarus erit, fortis, iustus, sapiens, etiam & Rex: et quicquid, volet.* as *Horace* sayd: *The rich man shal be noble, valiant, vpright, wyse, yea and a king, and what he wil.* *Horace. lib. Serm. 2.*

And an other.

Aurea nunc vere sunt sæcula plurimus auro
Venit honos, auro conciliatur amor.
Auro pulsa fides, auro venalia iura,
Aurum lex sequitur, mox sine lege pudor. *Ouid lib. 2. de Arte amandi*

And Horace in an other place

Scilicet vxorem, cum dote fidemque, & amicos,
Et genus et formam Regina Pecunia donat. *Horace lib 1. Epist.*

Now are the braue and golden dayes,
Nowe fame with golde we gayne:
And golde can shew vs many wayes,
Mens fauour to attayne.
By golde we here the Musick sweete,
And lawes we buye with golde:
Law seekes for gold, & straight (vnmeete)
Our name by it is solde.
Yea wyse wyth wealth, & fayth & friends,
And kinne with comely hue:
Doth mony Madam, Prince & Queene,
Most mortall men endue.

And *Boetius*:

Unde habeant curæ est paucis, sed oportet habere,
Per scelus atque nefas, pauper vbique iacet. *Boetius, lib. 3 ante Prosam*

How they do get, few folkes do care,
But riches haue they must,
By hooke, or crooke we dayly see,
That weake to wal are thrust.

Thoſe and the like vcies haue poets and Philoſophers in their dayes when wickednes did but ſpring, as them ſelues haue teſtified) reprehended. And therfore is our Lord God earneſtly to be deſired that al theſe euils by his ſpeedy comming, may haue an end. For although al māner of wickedneſſe in this age, haue aſcended marueilous high, yet are they not ſo come to the top, but that more ſtraung vngratiouſneſſe, and wonderful deceites and more horrible confuſions in common weales through euill gouernment of thē, may to the griefe & vexation of good men be ſeene, than euer were. For we ſe continually, that many through their cogging, prating pride, and flatterie: without all honeſty, learning, or Chriſtianitie, in hope of profite and preferment, prickte thereunto, beat theyr braynes, and bende all their ſtudies, to be gratious in theyr eyes which ſyt in chiefeſt place aboue other men. By which it commeth to paſſe, that for a time they are wel accepted, euen of the beſt.

An admonition to Princes. Math. 7.

But good Princes can ſmel them out: and wil baniſh them theyr company, perſwading them ſelues, that that friendſhip is not of continuance, whoſe ende and ground is not the ſetting forth & increaſe of vertue. Wherfore it is to be wiſhed, that al Chriſtian Princes woulde carefully commit theſe woords of Chriſt to continual remembrance, ſaying *You ſhal know them by their fruite. Do men gather of Thornes. Grapes, or Iigges of Thiſtels?* And agayne *A naughty Tree cānot bring foorth fruite.* For thoſe words of Chriſt are to be vnderſtood not onely of falſe Prophets, but alſo of al men, and eſpecially of ſuch as beare authoritie. And therefore ought a good Prince thus to reaſon with himſelfe: What goodneſſe may be loked for at theyr hands, whoſe delight hath alwayes ben from theyr youth in wickedneſſe? How can it bee? Sith vnto a vile nature not regenerate with Gods holy ſpirit, a wicked cuſtome and delight, as it were an other nature, is adioyned? Is this mixture commendable (Nay truely: if to this diueliſhe behauiour, dignitie and

Againſt the preferment of the wicked.

and honour (whiche seldome make vs better) be linked, what can be looked for els, but euen prodigious monsters, hurtful to al men, and execrable before God? accordyng to that: *Asperius misero nihil est dum surgit in altum.* For their great preferment, is the greatest punishmēt that may be. And whether that

(Nulla fides, pietasq́, viris, qui castra sequuntur,
Venaleq́, manus: ibi fas, vbi maxima merces.) Lucan. li. 4.
(No faith, nor feare of God haue they,
which doo the warres pursue:
Their handes are geuen to sel and spoyle,
their gaine they cal their due.)

of *Lucane*, speaking of Warriours brought vp in spoyles and wickednesse, be altogether false: which vndoubtedly we beleeue, hauyng learned the same by reading, and experience, to be true: and yet in this place we confesse the same to be spoken somewhat Hyperborically. Besides, how can they be profitable to their Princes, to their Countrey faithful, and careful of keping iustice, and the Lawes, which in al their life haue been faithlesse to the king of kings, and so farre from a care of keeping of Iustice, that they neuer had any sure knowledge of the same? What agreement or good mixture can fire haue with water? Hotnesse with coldnesse? Equitie with vnrighteousnesse? Howe can it be, that men should haue a care of that countreys prosperitie, in which they are strangers, and is not their natiue soyle? Againe, can men drowned in voluptuousnesse (whose study is, *querere, vt absumāt, & absumpta requirere certant:* To seeke that they maye spende, and striue to finde that naughtily is spent: φιλαυτοι ἢ φιλαυτοι, ambitious, and louers of them selues,) with honestie preferre the Princes prosperitie, before their priuate profite, and the common weales good, before their owne gaine? So that to place these men in authoritie, is it not to yeelde the simple sheepe to the cruelties of rauenyng wolues? These men, O vertuous Princes,

The preferment of the wicked, bringeth the miserie of the godly.

Ouid. li. 1. Fast.

(if ſtories of al tymes were noted) ſhould appeare of al troubles, the authours, in euery common weale, the ouerthrowers of euery kingdome, alwayes betrayers of their Princes, as might be prooued by many examples, and thoſe not farre fetcht, were it my mynde to freight my booke with Hiſtories. Wherefore, O ye Princes and Rulers of the earth, which deſire (as in deede you ought) to be the parentes of your people, vſe greater heede, & more iudgement in chooſing them, which either ſhalbe of your counſaile, or beare authoritie in your names: for the common felicitie dooth moſt redound to your glorye.

And alſo be you alwayes redy and prepared, then to geue an account of your ſtewardſhip, when the king of kinges (whoſe vaſſal is euery Monarche) ſhal come: of whoſe ſodaine commyng, out of the woord of God, here I geue true and certaine tokens. For if then he ſhal eſpie his beloued ſheepe (of which, if but one be found, which was loſt, the whole troupe of angelles reioyce) by your negligence and fault, to be commytted as a pray to Woolues and wicked beaſtes, euyl ſhal it be with you: and then without al doubt in his rage, he wyl caſt you headlong into hel and extreme darkeneſſe. The almighty God by his holy ſpirite and grace, graunt vnto al good Princes, and their Counſaylours, wiſedome and prudence from aboue, that in deede they may be the good lightes, both in eſtabliſhing that which is profitable for their people, and executing of Iuſtice: and preſerue, defend, and keepe them, and al his elect from vtter deſtruction, to the glory of his name, and felicitie of his Church Amen.

Luke. 16.

Dan. 7.

Finally alſo, out of the ſeuenth Chapter of Daniel, a notable coniecture of the ſodaine commyng of the ſonne of God, may be taken. For in that Chapter be deſcribed foure Monarchies of the worlde, and where, and in what nation they ſhal be from tyme to tyme, vntyl the reſurrection of the dead. By which, the endes of the ages of this world, may after a ſort be noted. *But theſe Monarchies*

narchies being destroyed, there shal spring (saith Daniel) *a mighty kingdome, mightier then those immediately before it, and shal chaunge the religion of Christe, and shal haue wonderful successe, and shal wage batayle with holy men.*

Nowe, what kingdome he vnderstandeth, it is apparant by the euent, which is, the Turkish Empyre. But (as the Prophet saith) *Putabit quod possit mutare tempora. &c. He shal thinke that he is of power to alter tymes, and lawes: but iudgement shal come, and he shalbe taken away, his power shal be weakened, and come to nought.* *Of the successe of the Turke.*

These wordes do plainly yenough declare, that an alteration sodainely shal be in those dayes, when the Turkish Empire dooth come to the highest, and promiseth hym selfe an euerlasting dominion ouer al the world. And straightway shal that moste comfortable daye shewe it selfe, in which the sonne of God shal raise the dead, and render to his Church, life, and eternal glory: but the wicked he shal cast headlong into euerlasting tormentes. With this Prophesie, let vs compare the times of our predecessors, and our owne togeather, and we shal euidently perceiue the Turke to haue preuailed mightily against the Christians, and to possesse not onely al *Asia*, but also a great peece of Europe. And (that I may vse the woords of *Lactantius*) *Verè vorauit omnem terram, leges nouas statuit, rempublicam suam fecit, nomen Imperij sedemq; mutauit:* That is, *The earth in deede he hath deuoured, newe Lawes he hath stablished, the common Weale is to hym selfe impropriated, the name and seate of the Empire he hath chaunged.* Also what successe within these fewe yeares he hath had, it is wel knowen. A great part of *Hungarie* he enioyeth: From the *Venetians*, he hath taken *Cyprus:* now from the king of Spaine, *Tunetum:* and (as I heare) what soeuer he hath enioyed hitherto in *Africa*, is taken from others: and as yet he is in armour, with al warlike prouision, with ship and souldiour, prepared against the Spanish king, and threatneth vtter destruction to al the worlde. *Epito. diuina. institit. ca. 11.*

And therefore we doo plainly perceiue, the state of these tymes, marueilously to answeare vnto the Prophesie of *Daniel*. And it appeareth (if by probable reasons any thing may of likelyhood be gathered) that the Turke, through the ciuil discentions of people, and continual warres of Princes, to the ouerthrow of the Gospel, by the Popes setting on, wyl subdue al kingdomes. But I trust the Lord God by his speedy commyng, wyl bring to nought these endeuours of Turke and Pope, against his Church, and wyl cast that beast with the litle horne, which hath mightily increased, and al those vngodly and dragonish kingdomes arising from the sea, and that false Prophet, into that Fornace which burneth with fire and brimstone.

Chap. 4.

¶ Many reasons, and probable coniectures from the course of tyme.

HItherto by meane diligence, I haue recited those foretokens of the enduryng of tymes, whiche Christe hath taught vs. And also I haue shewen other signes and coniectures out of Gods woorde, and condition of the tyme that nowe is, by whiche we may knowe the oldenesse, and sodaine finishing of tymes, to whiche, when they come to passe, the Lorde commaundeth vs to looke backe, and lyft vp our heades. For thereby the Lorde God declareth his most ardent good wyl towardes vs, in that he woulde not signifie the day and houre, but foreshewed the tokens going immediately before the same. And therefore sith by these it is manifest,

nifest, that it is the expresse will of our Sauiour, that out of the written woorde of Christ, we should withall dylygence search out the last time of our redemption: I doubt not but I shall doo a good dede, and gratefull both to God and his Churche, if I vtter foorth some cogitations of myne, fetcht from the course of time, yet agreeing to the holy Scripture, for the proofe of this opinion about the speedy conclusion of time. Not that I am in that minde, that I thinke these too bee Demonstrations, which through a necessitie of that whiche is to come, must nedes bee but as probable thinges so long to be imbraced, till wee learne more certayne. And therefore in these and in like thinges, I submit my selfe to the better iudgement of the Churche and of the learned: and I perswade my selfe, that these and other singular Prognostications which followe, whereby somewhat nigher I approche, then as yet I haue donne, to shew the sodayne comming of the Lorde, shal bee so farre from terryfiyng of the godly, that the consideration of these thynges wyl be most pleasaunt and comfortable.

Note the Authors wordes are not certayne, and true demonstration, but probable coniectures.

But yet I take not vppon mee (as afore also I haue protested) to know the day, which Christ sayeth himselfe, hee dooth not knowe, (as he like a man beareth the office of an appostle.) For the signes foretolde we may know, but not the day and houre: not the very moment of his comming, but the tokens of that moment do we searche out, as farre foorth as it is lawfull for man so to doo.

The holy Scripture euery where maketh some collation betweene the first *Adam* the sinner, and the sonne of God Christ our Sauiour the second *Adam*: also betweene the flood, & the vtter ouerthrow of the world, euen as Christe dooth signifie in these woordes: *Et erit sicut in diebus Noe &c. And it shalbe as in the dayes of Noe. &c.* Wherefore I fel first into this consideration, and afterwardes from one to another, into those which ensue: whether the times past in equalitie of the same number answeared alike

Rom. 5. 1. Cor 15

Math. 25.

The birth of Isaac and Christ.

From the birth of Isaac vntil Christe 2000 yeres.

From the creation of the world vntil the Flood 1656. yeres.

An application of the time of Moses gouernment, of the deliuerie of the Iewes from the hands of Pharao, of the ouerthrow of the Iewes and destruction of Hierusalem with the time when Christ came into this worlde vanquished Sathan and redeemed mankinde.

alike. For the Lord God hath ordeyned all thinges by a singular & euerlasting wysedome: & experience doth teach by a certayne concurring of the starres, that in such things a great likenesse of tymes is woont oftentimes too happen, as in the byrth of Isaac, and of his offering, which is a figure of Christ, there is a great consent of the tymes For from Isaac, vntil Christe were two thousande yeares fully expyred. But when from Adam orderly vntill the flood we do consider the yeares of the generations of all the Fathers, and gather them al into one summe, laying aside the false computation of *Eusebius*, and others following the Greeke translation of the seuentie Interpreters) from the first yeare of the worldes foundation to the Flood, are iudged to be a thousand, sixe hundred, fiftie and sixe yeares. From this number, the yeares of Christes byrth, vnto this present yeare a thousande fiue hundred, seuentie and fiue, doo differ eightie and one yeare, if truely that number were filled. But I do not thinke the worlde shal continue so long, that the latter tyme should in number exceed the former, for many coniectures which folowe: but what may come to passe the Lord knoweth.

Likewise Moses is a figure of Christ: That marueylous deliuering of Israel by Moses, out of the handes of *Pharao*, is a figure of the victorye of Christ, which on our behalfe he hath by his death on the Crosse and resurrection from the dead, obtayned agaynst the diuel and death and the whole gouernement of Moses, is a shadowe of Christes kingdome: the ouerthrowe of the Iewes and destruction of Hierusalem, is no doubt a token of the worldes ouerthrowe. And here wee shall see a wonderful consent and agreeing of times: that soo by thinges past we may looke for the euent of thinges too come, vndoubtedly by the singular prouidence, counsaile, and ordinaunce of God. For no other reason can I render, sith I cannot perswade my selfe, that these thinges can by chaunce so wonderfully agree togeather.

First

First, by the true account of yeares, it is playne that from the comming out of *Ægypt*, and publishing of the Lawe, vntil the *Natiuitie* of Christ, are numbred a thousand, fiue hundred, and nine yeares. Now if the yeares from the *Natiuitie* of Christ vntil this time, in which Christe began againe to be borne to the worlde, and to be brought into the light as it were through the preachyng of the *Gospell*, by *Luther*, and other famous men, were numbred, they are in summe a thousand, fiue hundred, and seuenteene. Againe, from the departure out of *Ægypt*, vntil the death of Christ, the yeares are accounted to be a thousand, fiue hundred, fourtie and two. And this number also dooth marueylously agree with that general persecution in *Germanie*, made by *Charles* the fift and the *Pope*, which happened in the yeare, a thousaud, fiue hundred, fourti and seuen: So that these numbers of yeare beeing compared to geather, wil be found not much to differ in quantitie of number.

From the coming out of Ægypt and publishing of the Lawe, vntill the Natiuitie of Christ. 1506. Frõ the birth of Christ vntill the bringing of the Gospel into light by Luther. 1517. yeeres. Frõ the comming out of Ægypt vntil the death of Christ. 1542. yeres. Frõ the birth of Christ vntil the cruell persecution of Christians in the daies of Charles the fift. 1547. From Moses gouernement vntil the destruction of Hierusalem by Titus. 1583. yeares

But from these poore mentions, I wyll goe higher too those thinges, which especially doo agree to our purpose. It is manifest, that Moses gouernement, vntil the last destruction of *Hierusalem* by *Titus*, did stand in all, one thousand fiue hundred, eyghty and three yeares. Neither is it to be doubted of any, but that that destruction and wasting (of *Hierusalem* (is a manifest figure of the last ruine of the world And therfore dooth our *Lord* speake of these things togeather, and saith: *Those* dayes were like the dayes of *Noe*, in respect of manners, and the securitie of mans life. Nowe at length, what shal we gather of these things? That the terme of the worlds destruction should agree with the former number of yeares of Moses gouernement? Which not the sonne of an Emperour, or chiefest *Monarch*, as was *Hierusalem*: but the sonne of God, much mightier thē all *Emperours*, an euerlasting king can bring to naught. Which thing *Melanthon* seemeth playnely to poynt at in the life of *Vespatian*, in his *Chronicles*. And the like reason is here

here, which is in the former comparyſon of numbers if things to come may be gathered by things paſt already. The figure doth altogeather in this place agree, and the chiefe ſigne of Chriſtes comming, to witt, the preaching of the Goſpel hath gone afore, and we do ſticke in the midſt of al the other foretold calamities, and enery yeare expect more miſerie.

The iudgemēt of Aſtronomers.

Finally alſo the Aſtronomers write (if euery skilfull man in his owne facultie is to be credited) that the ſtarres in the beginning of the thouſand, fiue hundred, eightie and foure yeares, (which almoſt togeather dooth agree with the number aboue mentioned) doo threaten very feareful and horible things, eyther a greeuous alteration of *Empyres*, and other wonderfull thinges: or els an vtter deſtruction of this world. The woords of *Ciprian Leouitius*, *a Bohemian*, a moſt excellent *Mathematician*, in a certaine booke of Prognoſtications, for twentie yeares, from the yeare ſixtie foure, to the eyghtie foure bee theſe *Anno Domini. 1583. Menſe Maio, &c. Which is, In the yeare of our Lord. 1583. in the moneth of May, there ſhal happen a great coniunction of the ſuperiour Planets in the laſt end of Piſces: after which ſtraight wayes in the yeare eightie foure, ſhal enſue a wonderfull mixture of al the Planets almoſt in Taurus about the ende of March and beginning of Aprill.*

In the yeere 1583. a great alteration in the world is to be looked for.

Cyprian Leouitius of the ſtraunge coniunction of Planets in the yere. 1583.

And which is more a litle after that ſhalbe ſeene an Eclipſe of the Sunne, in the twentie degree of Taurus, about the head of Algol, a moſt cruel and hurtful fixed ſtarre, gouerned by Venus, which ſhallbe linked to fiue planets in Aries, tending toward the twelfe. Here (ſaith he) *muſt we watch: and I thinke it meete that al earthly cogitations be caſt of, leaſt wee bee deſtroyed beeing vnready: for this great coniunction is of all, the laſt which ſhal happen in the ende of Watri Trigon. And watry Trigon ſhal haue an ende, and be turned into fierie Trigon. Nether any more in the ſpace of eight hūdred yeares, the end of watry Trigon ſhal be nygh. But becauſe about the end of watry Trigon, This Monarchie ſhal begin it is likely, that the ſame alſo in*

Watrie Trigon.

the

the end of the same Trigon shal haue an end, sith the sonne of God him selfe Iesus Christ our Lord, euen in the ende of watrie Trigon, tooke vpon him the nature of man. For sixe yeres before his most glorious natiuitie, the same very coniunction in the extremitie of Pisces, and in the beginnyng of Aries, happened. Neither came the like since that tyme, but when Charles the great held his Empire, which was in the yeare of our Lord, seuen hundred eighty and niene. And nowe the second tyme, such a great and straunge coniunction shal come: which vndoubtedly dooth foreshewe the other commyng of the sonne of God and man, in maiestie of his glory: at which time we must render an account of our life and conuersation. And a litle after he saith, But vnder Charles the great, the ende of the worlde coulde not be, because at that tyme, fiue thousand yeares were not expired. But now the operation of this great coniunction continuing, the number shal tend to sixe thousand yeres: which agreeth with the holy prophet, affirmyng that this world should stande sixe thousande yeares: from whiche summe of yeares, the Sonne of God shal take somewhat, saying: The last tyme, for the elected of God, shalbe shortned. But if there remained yet an other coniunction of the former planets like to the first, then should there be required almost eight hundred yeares moe: which added to the times of this great coniunction, do make the number of sixe thousand, and almost foure hundred yeres, which is plaine against that propheſie. These coniectures, how so euer they are, I thought good to recite, which doo agree with the learned propheſies of most auncient Astrologers. Hitherto *Cyprian*: which also by his Latine verses dooth shew that olde and common Propheſie, turned into Germanical Rithme, by *Iohn Stoffler*, whiche also aboue nientiene yeares ago, I haue heard recited by *Melanthon*. The woords in the Germane tongue, are these:

Afore the birth, or first comming of Christ, a watrie Trigon.

Afore the second cõmyng an other Trigon.

Tawsent funffeundert achtzicht acht,
Das ist das Iar, das ich betracht.
Geth in dem de Welt nirt vnder,
Geschicht doch groz merckslich wunder.

The Latine verses are these folowing:

Poſt mille expletos à partu virginis annos,
Et poſt quingentos rurſus ab orbe datos,
Octogeſimus octauus mirabilis annus
Ingruet, is ſecum triſtia fata feret,
Si non hoc anno totus malus occidet orbis:
Si non in nihillum terra fretumque ruet:
Cuncta tamen mundi ſurſum ibunt, atque retorſum
Imperia, & luctus vndique grandis erit.

In Engiſhe thus:

When after Chriſts byrth there be expyrd
Of hundreds, fifteene yeares, eyghtie and eyght,
Then comes the tyme of daungers to be fearde,
And all mankind with doloures it ſhal freight,
For if the worlde in that yeare doo not fall,
If Sea and Lande then periſhe ne decaie:
Yet Empyres all, and kingdomes alter ſhall,
And man to eaſe him ſelfe ſhall haue no way.

Now by this it appeareth how the number of yeares of *Moſes* gouernment, which endured a thouſaud, fiue hundred, eyghtye and three yeares, and of this yeare, a thouſand, fiue hundred, eyghtie and foure, (in whoſe beginning that prodigious coniunction of the Planets in the ende of watrie *Trygon* doth happen,) agree together: ſo that the quantitie and number of the tymes foretolde, the ſignes and ſtarres ſeeme to agree together, and without al doubt to pretende the ſame thing. In like maner may we bryng foorth other compariſons of tyme, which by reaſon of like euentes, agree together woonderfully. Of whiche this one is not of leaſt weyght: To wytt, the ſame tyme from the natiuitie of Chriſt, vntil the ouerthrowe of Hieruſalem is almoſt equall with that, when *Luther* firſt of all ſet him ſelfe agaynſt the *Popes Indulgences*, and beganne to preach the *Goſpel*, to this yeare eyghtie and eight: in whiche, or about the ſame, by this marueylous ioinyng together of *Planets*, whiche ſhalbe foure yeares before by the ſinguler prouidence of God, ſo direfull deſtinies of the worlde

ſhal

shall meete togeather. For from the byrth of Christe, vntill the destruction of Hierusalem, are numbred seuentie and three yeares: and from the tyme when *Luther* and others first began to preache Christ and his *Gospel*, vntil the eyghtie and eyght yeare, are accounted seuentie and one. The number is iust with that before, and speaking allegorically then may Christ be sayde to be borne agayne, when as his doctrine, so long by papisticall dreames darkened, and fond illusions so deepely buryed, is as it were borne anew, and doth clearly shyne among vs. But if those yeares from the byrth of Christ, vntill his preaching and suffering of death, with that generall persecution done by *Charles* the fift and the *Pope*: and agayne, those yeares from the death of Christe, vntill the destruction of *Hierusalem*, with these yeares which came since that generall persecution, vntill the eightie and eight yeere, were compared: we shall see also, that in number of yeares, they do not much differ. For betweene Christes byrth, and his preaching, there was thirtie yeares: and so to his death, 33. yeares, and somewhat more. But from that seuentiene yeare, when the *Gospel* begonne to shine agayne, vntill the fourtie and sixe yeare in all, when *Charles the Emperour* began to arme hym selfe agaynst the states of the *Empyre*, so to abolysh the doctrine of Christ, are numbred twentie and nienc yeares. Agayne from the death of Christ, to the ouerthrowe of Hierusalem, there was fourtie yeares. And from that generall persecution, which happened in the fourtie and sixth yeare vntill the eyghtie and sixe yeare, are accounted fourtie yeares: which is the middle yeare betwene the eyghtie foure, when that exceeding straunge vniting together of the *Planets* shal appeare, and the eightie eight, about which time that coniunction shall take his full force.

Moreouer, I finde, that these times, in which those two woonderfull coniunctions did appeare, sixe yeares before the byrth of Christ, and in the dayes of *Charles* the greate, and the thirde and last, whiche shall happen before the full

Frō the birth of Christ vntill the destruction of Hierusalē, 73. yeares.

Frō the brinsging of his Gospell into light by Luther vntil the yeare, 1588. are numbred 71 yeares.

Frō the birth of Christ vntill his first preaching 30 yeares, & frō his birthe to his death 33 yeares.

Frō the preaching of the Gospel by Luther vntil the persecuting of the same by Charles the Emperour are counted 29. yeares.

expiring of fiue thousand yeares, the thousand, fiue hundred, eighty, and foure being at hande, doo fill the same number. For *Cyprian Leouitius* doth write, that that other writing of Planets in the tyme of *Charles* the Great, chaunced in the yeare seuen hundred, eightie and niene, after the Natiuitie of Christ. If to this number so many moe were added, the yeares would be, one thousand, fiue hūdred, seuentie and eight. Nowe if to these were added those fiue yeres before Christ was borne, when the first of these three coniunctions happened, there shal arise (coūting from the Natiuitie of Christ, as it were from an effect of the former coniūction) the same number of yeares in ful quantitie agreeing with that dredful yere, eighty foure, aboue a thousand fiue hundred: only that first, from this last, which is to come, differing those fiue yeares before Christes byrth.

From the first appearing of watry Trigō. 6. yeares before the nativity of Christ vntil the second, 793. yeares. from the second, to the last. 789. both which summes set togeather, make the ful number of 1584. yeares.

I confesse my selfe not to be skilful in Astronomie, although I doo greatly esteeme that Arte (if it be soberly vsed, and not vainely abused) which some, because they are not acquainted therwith (as commonly it happeneth) doo not onely despise, but also with euyl woordes, because it is abused of some, deface. But if the writing of *Leouitius*, and which was a great while before his tyme, *Iohn Stoffler*, and other Astronomers iudgements, of those rare coniunctions of al the Planets in the ende of watrie *Trigon* be true (as certis I beleeue, and verily perswade my selfe) I say plainly, it is a thing greatly to be marueiled at, that those collations of tymes (in which the Lord God either hath bestowed singular benefites vpon his Churche, and also wyl bestow, or altered kingdomes, and wyl alter) by such a certaine wonderful equalitie, and quantitie of numbers should answeare betweene them selues, euen as those reasons of *Astronomers* in euery respect haue don. Of which it is euidently gathered, that the Lord God by a singular prouidence and eternal counsaile, dooth guide and gouerne al things. And also it is plainly to be seen, that he hath made the starres, and the course of them to be as it

were

were Clockes of his eternal counsaile and gouernements of such things in his Church, and common weales, euen as the Lorde God also dooth witnesse himselfe that those lightes in the Firmament of heauen, houlde be for signes of tymes, and dayes, and yeares.

Praise of Astronomie. Gen. 1.

And therfore from these things do cunning *Astronomers* fetche their coniectures, because through a certayne order which the starres doo keepe, they haue by long vse obserued very many thinges, that so from a true obseruation of principles, they may bring foorth generall coniectures, whose euentes do marueylously agree togeather. And that there is a certayne order, or a true course of the starres, that wonderfull agreeing togeather of yeares, continually in great alteration of kingdomes, and Religion, which hath ben marked, is a great proofe: as by that which is already spoken, maye, and hereafter shal more playnely appeare. Truely, as ofte as I consider these things, I am not only exceedingly troubled in mynde, but as it were compelled to beleue, that that especial time of the ende of this worlde is nygh at hand: because the Lord among other thinges also hath geuen vs certaine tokens, to wyt, that afore his comming, there shalbe a darkenyng of the *Sunne* and *Moone*, and that the qualities of the heauens shalbe troubled. By which woordes no doubt, he would signifie, that the whole Firmament of starres houlde be altered, and as it were threaten a destruction.

Three especiall tymes to be noted.

(2.) An

Cap. 5.

An application of hiſtories, and other teſtimonies, with a ſhort repeticion of that which is ſpoken.

Herefore, in my iudgement herein is conteyned a wonderful myſterie, yea greater than may be vttered by any mortall man, in that our mercifull father (if any credit may be giuen to *Mathematicians*) to theſe three tymes betweene thoſe two thouſande yeares of the laſt age, which according to *Elias* Propheſie) were appoynted to Chriſt, hath annexed the ſame coniunction of al the Planets, vnder the ſame ſignes. Becauſe, if theſe Mathematical obſeruations togeather with that agreement of times already ſpoken of, were compared with the Propheſies of the *Prophets*, of Chriſt, and of *Paul*, we ſhal finde a marueylous conſent of all theſe thinges. Which thing by the *Prophets*, by *Chriſt*, and by the *Apoſtels*, the ſtarres ſignifying the ſame through the vnſpeakeable loue of God towardes his Church, is therefore done, that theſe three tymes, as it were by a moſt neceſſary obſeruation, ſhould be marked: to wit, about that time Chriſt tooke vppon him our nature, alſo about what time, by the comming of *Antichriſt*, the true doctrine of Chriſt was obſcured, and that ſonne of perdition obteyned the chiefe place in the *Church* and *Empyre* of the world: and finally, about what time that glorious comming of the ſonne of God to iudgement, is tobe looked for. But that we may the better open theſe thinges, let vs conſider after what maner the euents of thoſe

Three eſpeciall tymes to be noted

of those two former tymes haue happened, in whiche the same constellation of the starres, according to the opinion of *Cyprian Leouitius*, did come, that of those two past, we may the better iudge of that most ioyfull comming of the sonne of God, to al his elect, and may certaynly perswade our selues, that he wyll make hast, and come shortly, and wyth speede: and also let vs consyder that tyme, in which the same constellation shal appeare againe, which was twise afore, and in multitude of yeares (as is aboue sayd) is like those past.

Of the comming of Christe into the flesh.

When the godly about Christes tyme dyd see that the gouernement should be taken, not onely from the stocke of *Dauid*, but also from the *Iewes*, and translated to strange rulers, to wit, to the house of *Antipater* the *Idumite*, no doubte they supposed that Christes comming into the flesh, was then at hande, and the rather they did so thinke, because *Iacob* the Patriarche had long afore propheſied, *that the scepter should not be taken, from Iuda, nor the captayne from beetweene his feete, vntil Silo came, or he which was to be sent.* And also those seuentie weekes of *Daniel*, drew well to an end, whiche beeing expyred, the Ruler of the people should shew him selfe. Neyther did that vndoubted hope deceiue the godly: for the sonne of God Christ at that tyme tooke our flesh vpon hym truly and in deed, he was a sacrifice for our sinnes, and rose from death for our deliueraunce, so that those Propheſies were fully expyred, and tooke their effect. And that then al the *Iewes* thought their *Messias* should be borne, which they dreamed should be a mighty *Monarch*, and rule ouer the world, *Suetonius Tranquillus* doth euidently shew in the lyfe of *Vespasian*, the fourth Chapter.

Gene. 49.

Dan. 9.

Of the comming of Antichrist.

Likewyse saint *Paule* dyd foretell a most certayne argument of the comming of the sonne of perdition. For in the time of *Paul*, there were some in so wicked an opinion, that they thought the comming of the Lorde euen then to be nygh at hand: whom *Paul* endeuoureth to bring from that error, teaching that the Lorde should not come, before

that wicked man an enemie to God, were firſt reuealed, and that he ſhould not be reuealed, Except firſt that auncient and preſent *Empire* of *Rome* were vtterly aboliſhed. Whiche thing he doth ſignifie in theſe wordes, ſaying: *He onely which keepeth, let him holde preſently vntill he be taken away, &* 2. *Theſ.* 2. *then that wicked man ſhalbe diſcloſed.* *Hierome* ſoloweth the ſame ſence, wryghting vnto *Algaſia* in this manner: *Quæ cauſa* *Hierome vnto Algaſia* *ſit, &c.* That is, *You knowe very well, what the cauſe is, that Antichriſte nowe preſently, commeth not. He wyll not playnely ſay, that the Romane Empire muſt be deſtroyed, whiche the gouernenours thereof ſuppoſe ſhall continue for euer, Whereof it is, that according to Iohns Reuelation, in the forehead of that purpled Harlot, there is wrytten a name of blaſphemie, of Euerlaſting Rome. For if he had playnely ſayde, Antichriſte ſhal not come, except firſt the Romane Empire be aboliſhed, a iuſt cauſe there might aryſe of perſecuting the Eaſt Church whiche then was.* And a litle after he ſayth: *The Romane empire whiche nowe keepeth all Nations in ſubiection, muſt be ouerthrowen, and then ſhall Antichriſte come the fountaine of iniquitie.* The ſame ſenſe dooth *Tertulian* obſerue in his Treatiſe of the reſurrection of the fleſh, and *Lactantius*, in his ſeuenth booke, and 25. chapter of Inſtitutions. *Tertulian* *Lactantius.*

But if we woulde compare the propheſie of *Paul* with the deedes of *Charles* the *great*, we ſhall fynde that propheſie in thoſe dayes marueiloſly to haue taken effect, and then the auncient Empyre of the *Romans*, altogeather too haue come to naught, and the title of the *Empyre*, which was the image of the beaſt, to be tranſlated vnto the *Frenchmen*, & *Germanes*, and afterwardes by litle and litle eſpecially to haue come to the *Pope* of *Rome*, which at that tyme began playnely to ſhewe him ſelfe to be very *Antichriſt*, and that damnable chylde. Becauſe he was not onely content to be οἰκουμενικος, or the head of the vniuerſal Churche (as *Phocas* before, aboue two hundred yeares had appoynted him) but alſo the Lord of Lordes. For *Charles* nowe beeing annoynted and crowned Emperour by the *Pope*: (becauſe he had *Charles the Greate.* *Plantina.* *Kranz. 2. cap. 18.* *Ganguinus lib. 4.*

had luckely ouercome *Desiderius* king of the *Longobardians*, which ambitiously sought the Emperourshyp of all *Italie*) and afterwardes his sonne *Lodouicus Pius*, from whence also he receyued that name, to be called *Lodouicke* the *Godly* the *Romans* graunted vnto him the gouernement both of *Rome*, and of many other prouinces: and this hath *Raphael, Volateran* in the actes of *Pipin*, and of the *Emperours*, faythfully committed to posterities by wrighting. So the power and malice of the Bishops increasing by litle and litle, the whole worlde came vnder theyr subiection, and all *Emperours, Kings*, and *Princes* became as it were their *Clients*, or (as I may say) theyr Vassals: and they yet in name, the seruauntes of slaues: but in deede as it were chiefe Monarchies of all Kyngs, seruyng at theyr beckes. Of these we haue a notable testimonie of that most noble and woorthy *Salisburgan* Archbyshop *Eberhardus*, which about the yeare of our Lorde. 1240. in the open counsailes of the King, is reported to haue spoken these wordes ensuing: *Flamines illi Babilonia regnare cupunt, &c.* That is, *Those Babilonian Priestes desire to raigne equals they cannot abyde: they will not leaue of vntill they haue trodden all things vnder theyr feete, and sit on the temple of God, and be exalted aboue all that whiche is worshipped. The desire of riches, and thirst for preferment, is vnsatiable. The more you giue to a couetous man, the more he gapes. Shewe your finger, and he will desyre the hande. Through liberty wee are all the woorse. He which is the seruant of seruantes, coueteth to be Lorde of Lordes, as if he woulde be God him selfe. The holy assemblies of and meetings of his brethren, yea of his Lordes, he condemneth. He is in feare, least he be compelled to giue an acccompt of those things, which daily he doth more and more agaynst the lawes. He speaketh wonderfull thinges, as if he were God. Newe deuises are in his minde whereby he may impropriat the Empyre to him selfe. He chaungeth lawes, his owne he establisheth, he abuseth, he spoyleth, deceyueth, slayeth. This man of perdition, which is called Antichriste, in whose forehead it is written, I am God and cannot erre: He sitteth in the*

Lib. 7. Anna Ioan. Auen. in exemplari Engelstandii impresso, ann. 1554. fol. 684. & 685.

A descriptiō Antichriste.

temple of God, and beareth ſway far and wyde. But as it is in holy Scripture: He whiche readeth, let him vnderſtande. The learned ſhal vnderſtande, all the vngodly ſhal do wickedly, and ſhall not perceiue. And a litle after, *Romani maieſtas populi, &c. The Maieſtie of the Romane people, whiche ſometime ruled the whole world, is taken from the earth, and the empire is returned into* Aſia. Agayne, *The Eaſt ſhal beare ſway, the Weſt ſhalbe in ſubiection. The kingdome ſhalbe augmẽted, the chiefe power of thinges, by many ſhalbe ſcattered, deuided, diminiſhed, I wyl not ſay, torne: ciuill diſſention for euer is ſowen, neyther ſhal we perceiue the ende of bloody battayles. The emperour is a vaine appellation or name, and is onely a ſhadowe. Ten kinges are togeather, which haue diuided the worlde, ſometime the Empire of Rome, not for the defence, but deſtruction of the ſame. &c.*

The blaſphemous arrogancie of the wicked Pope.

Finally alſo, euen as the *Pope* in power and authoritie hath increaſed, ſo likewiſe in blaſphemies and impietie hath he abounded, inſomuch, that at length he hath vſurped the power of God, inuerted the face of al true Religion, & defiled the ſame with his fylth: which thing no wyſe man can deny. Therefore doth he ſyt in the Temple of God chalenging to hym ſelfe the authoritie of the higheſt: and as Paul ſpeaketh, boaſting him ſelfe to be God, as may be proued by the Decrees and Decretals of the Popes, if any man thinke we ſay not the truth. Heare what his moſt impudent fauourers on his behalfe haue reported: *The Pope* (ſay they) *is called as it were wonderfull, from Pape the Interiection of wonderyng: becauſe he is Chriſtes Vicar and Gods, whoſe the fulneſſe of the earth is.* And *Iohn Andr.* Vpon this word *Pope*, in the proeme of *Clement* ſpeaketh thus: *Papa dictus eſt quaſi pater patrum, &c. The Pope is called as it were the father of al fathers, hauing onely the fulneſſe of power.* Alſo *Thomas of Aquine* ſayth, *that in ſpiritual matters, and temporal, he hath the chiefeſt degree, aſwel as Peter the Apoſtle,* At a woord, they make him a Mungrell, as partly God, and partly man. They cal him *the Spouſe of the Churche, The mother of the faythful, which cannot erre, whoſe voyce is heauenly,*

The pope is al in al, yea the Diuell and all.

2. Diſt. 44.

uenly, euen as Peter was, and therefore that he is the chiefeſt Iudge: whoſe wyckedneſſe, as the murders of *Samſon*, the theft of the *Hebrues*, and adulterie of *Iacob* are to be iudged of none: for there is one and the ſame ſeate (ſay they) both of God and the *Pope*. The *Popes* wyll is ſayde to be a heauenly wyll, and therefore is of power to chaunge the nature of thinges, to apply that vnto one, which belongeth to an other, and of nothing to make ſomewhat. Are not theſe and ſuche like Rules of the Canoniſts, formally recited, marueylous thynges? which with blaſphemous and wycked lippes, vnder the *Popes* perſon, according to *Daniels* propheſie, ſpeake agaynſt the God of Gods. And as the Occidentall Empyre of this *Pope*, in the tyme of *Charles* the Great, was diuided from the *Orientall*: ſo lykewyſe the Empyre at *Conſtantinople*, whych ſometime was called alſo the *Orientall* Empyre of *Rome*, afterwardes was greatly diminiſhed by the great *Turke* and *Saraſins*, whoſe power afterward increaſed more and more, and that myghtily. Afterwarde, a litle before the raigne of *Carolus Caluus*, Couſin to *Charles* the Great, the *Tartarian* Turkes, by occaſion they were requeſted to aſsiſt the *Perſians* agaynſt the *Saraſins*, obteyned all *Aſia*: and theſe embracing the *Mathematicall* ſect, at the length came to be of great power. So that theſe two wicked and *Antichriſtian* kingdomes tooke theyr beginnyng, when the *Romane* Empyre in *Phocas* tyme and *Heraclius*, was impayred: and in the raygne of *Charles* the Great, the Empyre almoſt ſubuerted, they dayly more and more mightily increaſed in this weake and diuided kingdome, whoſe feete were become partly of yron, and partly of earth. Afterwarde, by lyes, backſlydyngs, and ſlaughter, (which are the properties of *Antichriſtians*) theyr ruling and Religion was confirmed, and the Saintes of God, by mingling earthly wyth heauenly thynges, were vexed: as Hiſtoriographers, and the *Chronicles* of *Iohn Auentine* euery where doo wytneſſe: and therefore both of them by the gloryous comming of the Lorde, ſhall be abo-

Diuiſion of the Empire of Rome.

The properties of Antichriſtians.

lyshed, and shal receyue one and the same destruction.

Of the commynge of Christe to iudgement.

If therefore to the consolation of all the godly, and confirmation of our fayth, the holy Ghost hath had a great care to deliuer vnto vs by the *Prophets*, certayne foresignes, by whiche myght be coniectured, when the commyng of Christe in the flesh was nygh at hande: whose comming shoulde yet before the worlde, be base and very simple, and yet of sufficient Power to saue our soules from the heauie curse and displeasure of God. And if the holy Ghoste hath beene so carefull in geuing to the Churche, and the chosen of God, certaine signes and tokens of the comming of Antichriste, no doubte he did the same, that the better they might shunne and forsake all his vntrue teachinges and blasphemies, by the helpe of Gods worde. And therefore hath the holy Spirite of God ben the more diligent to shewe too the Churche many and manifest signes of the Lordes commyng too iudgement, that so he myght driue vs from all securitie of this lyfe, and wake vs out of the deepe sleepe of our deadly sinnes, lest by the speedie comming of the Lorde to iudgement, we sodainly perysshe: and that in all afflictions, with whiche the Churche is continually vexed, wee myght haue a sure trust and confidence in the mercye of God. And therefore the sonne of God hym selfe in the last preaching before his death, through a great good wyll gaue vs many signes, and earnestly charged vs, taking his parable from the *Fig tree*, that beholding those tokens imminent, we shoulde carefully and readily attende the comming of our *Bridegroome*. For that comming, too all the godly and chosen of the Lorde, shalbe ioyfull and comfortable. In whiche the Sonne of God shal appeare in power mightie, in glorye wonderfull, and shewe him selfe to his foes terrible, to vs comfortable: to them seuere, gentle to vs: to them a Iudge and Condemner, to vs an Aduocate and Redeemer: to them an ennimie and

The ende of the seconde commyng of Christe.

and destroyer, to vs an assured friende and defender: so that he shal recompense them with fire continually among the Diuels, but vs he shall rewarde with his fauoure perpetuall, in the societie of Angels, and celestiall habitation. And therefore dooth *Ioel* call that day of the Lorde, a great day, and terrible (to the wycked,) when all from the worldes creation, shalbe made to stande before the tribunall seate of God. *Ioel.2.*

Aboue I haue shewed, that the cheifest signe of the comming of the sonne of man, was the preaching of the Gospell, whiche *Paul* termeth the spirite of the Lordes mouth. Also I haue declared howe that signe is euident in these daies, and that *Antichriste* by the breathe of the mouth of the Lorde, is ouerthrowen and strangled with *Linnen*, as *Sibyl Erithræa* speaketh (that is, with interpretations of holy scripture, imprinted in Paper made of Linnen) it is manifest to all godly men, and instructed in true Religion. Nowe what other thing remaineth but the consummation of the worlde, and that gloryous comming of the Lorde, by whiche that wicked and damned sonne shalbe abolyshd, according to Christes woordes? Hitherto that coniunction of al planets which was a litle before the byrth of Christe and in the time of *Charles* the great, in the beginning both of the *Turkes* tyrannicall dominion, and the *Popes Antichristian* Religion, whiche shall insue very shortly, doth belong. As if the Lorde would say: beholde the cheifest signe of my comming: according to my promise, the preaching of the *Gospel* is come alreadye, you see the power of *Antichriste* my sworne enimie is greatly weakened, nowe shall ye see the signes in heauen, whiche foretolde my former comming in the flesshe, and the comming of my aduersarie, by whiche you may gather my comming, whereby I will vtterly abolishe his vsurped gouernement, and abandon him from the godly, to that bottomlesse pit of hel. And therefore take you heede, and be circumspect, for the time of your deliueraunce is at hande Neither *A briefe rehersal of the forementioned tokens.* *Lib.8.*

ther can we doubt, ſith the ſtarres are of the Lorde God created for ſignes vnto vs) but that that marueylous coniunction of the Planets dooth forſhewe a wonderful & incredible alteration of al things. And what other change may we loke for, I pray you, but euen the vtter deſtruction of the world, and the triumphant appearing of the Lorde? For the ſixe thouſande yeare, which is the laſt day, draweth to the euenyng: courſe of times, and theyr foretolde agreement, declare the ende to be at hand: the preaching of the Goſpel ſhineth, the Pope of Rome by the breath of the Lord peryſheth, and we are in religion cold, careleſſe, and contemne his preachers, which the Lorde God cannot ſuffer long to goe vnpuniſhed. Alſo this feareful inclination of the Starres, the dayly talke of warres, the direful ciuil contentions, the lamentable diſſention in Religion, the great plagues, the miſerable hunger, the ſtrange tempeſtes, the wonderful riſings of the Sea, and other ſignes, which many times haue com after the preaching of the Goſpel, and dayly doo more and more increaſe, are out of all doubt the euident ſignes of the worldes ſpeedy ouerthrowe, and haſty comming of our Lorde Ieſus Chriſte the ſonne of God, to iudge the quicke and the dead.

Chap. 6.

Chap. 6.

¶ Of the fifteene hundred yeares after the Apostles tymes, vntyll the last iudgement,

THere are beside these, many other very sweete and probable coniectures of the sodaine comming of the Lord to iudgment, which containe many and profitable instructions, and wyl be woonderful and straunge perchaunce to many, for the smal consideratiō they haue of them: which if they were wel weighed, might bring vs into a great admiration of Gods prouidence. It is wel known to al the learned, and not doubted, but that al gouernments, according to the princes of Philosophie, *Platoes* and *Aristotles* doctrine, haue their certaine conclusions. And it may be for truth, that euery fiue hundred yeares, there happen woonderful alterations both in Religion, and common weales: as there appeared three in *Moses* kingdome. For from the commyng out of Egypt, vntyl *Salomon*, there was about fiue hundred yeares: from thence, vnto the captiuitie of Babylon, other fiue hundred: and from the returnyng, vnto the last subuersion, fiue hundred moe: Which last periode dooth greatly agree with those seuen weekes of *Daniel*, because they are in number foure hundred, foure score, and tenne yeres. And therfore by a briefe marking of the tymes and things brought to passe, we wyl make it euident, that the last fiue hundred yeares from the *Apostles* tyme, fully shalbe expired in this Monarchie of the Pope, which now threatneth a great ruine, and perchaunce, an vtter downefal about the eighty eight, and

No state of cōmon weale of perpetual continuance. Plato. 8. Politic. Aristot.

Euery fiue hūdred yeres there happeneth some notable thing in euery commō weale.

Three notable alterations in the Iewish common weale.

Seuē weekes of Daniel.

The Monarchie of the Pope.

nienty three yeare, the former inclinations of the ſtarres, and other enſuing, foreſhewing direful things, euen vntil the ſixt thouſand & one hundred yere. Which Monarchie is called of *Iohn* in his *Reuelation, the image of the beaſt*, by reaſon of a certaine likeneſſe it hath with the olde Monarchie, which by the like tirãny againſt the Chriſtians, & maner of gouernment by their eccleſiaſtical ſenate, & by their ſecular power (as they ſay) to the ſatisfying of their minds, in oppreſsing the Chriſtian veritie, through al the world they doo exerciſe. So that by a great and infallible ſuppoſition, it may be gathered, that the noble comming of the ſonne of God is nigh at hande: ſith the preaching of the Goſpel nowe goeth before, by which this Monarchie hauing his auᵭhoritie from the Dragõ, at length ruinous beginneth to ſtoupe, but cannot vtterly be aboliſhed, according to *Paules* doctrine, vntil the Lord come for altogether. For by hiſtories we know *Iohn* the euangeliſt to haue lyued longer time than any of the Apoſtels, and too haue written his Goſpel at *Epheſus*, and afterwarde when as none of the Appoſtels were, no, not many dayes afore liuyng it is wel knowen, that he was ſent of *Domitian* into the Iland *Pathmos*, where he committed his Reuelation to writing, and that was about the dayes of *Traian* the Emperour, which the hundred yeare from Chriſtes Natiuitie beeing adopted by *Nerua*, came to the Emperial throne from whom, for cauſes enſuing, I wyl begin to reſite three notable chaunges and alterations, both in Religion, and in the Empire, which differ one frõ the other, according to the true account of yeares, but fiue hundred yeares a peece

Apoca. 13.

Iohn the Euangeliſt.

Euſebius.

Traian the Emperour

The wonderful things which happened in the hundred yeares from the natiuitie of Chriſt vntil the dayes of Traian the Emperour.

Now theſe hundred yeares from the birth of Chriſt, vnto the time of *Traian*, beeing expyred ſo ſtrange things and miraculous both in the *Churche* and common weales happened, as from the beginninge of the world, ſuch and ſo great neyther, haue neyther ſhall come too paſſe, except only in the comming of the Lorde, at what tyme he ſhal cal the dead before his tribunal ſeate, that ſo

the

the whole vngratious worlde may be brought vnto perpe tual shame, & the vertuous to euerlastyng glory. For first our Lord and Sauiour Christ was borne of a virgin, perfect man, the *Messias* promised to the *Patriarches*. the sonne of one substance with his eternall *Father*, by whom God hath made of nothing, al thinges, both in heauen aboue, and in earth below, and redeemed mankind whiche was fallen, from sinne and wickednesse: for in the behalfe of vs all, he hath suffred a most reprochfull death vpon the Crosse, to the end that Death, and the Diuel being vanquished, he might ryd all beleeuers from eternall death, and the intollerable yoke of Satan, He hath also risen like a conquerour in glory from the dead, & ascended into heauen, that he myght prepare a way for vs to his almighty father, whose anger by his righteousnesse he had appeased and reconciled hym vnto vs. *The birth of Christ.*

Finally also, at the feast of *Pentecost*, God miraculously, and without meane (according as it was long afore promised by the Prophetes) did powre out his holy spirit ful of all grace and goodnesse, vpon his Apostles, that in al nations they might be able to glorifie God, and in euery language declare their message of glad tidings: which maugre the Diuel and his adherents, (notwithstanding the outragious crueltie of *Nero* and *Domitian*,) was by the apostles preached, and published throughout all the worlde. *The Gospel, persecuted, doth prosper.*

I minde not to prosecute euery thing perticularly whiche hath happened in common weales from the byrth of Christe, vnto the hundred yeare after the same, at whiche tyme *Traian* firste receaued the Emperiall Diademe, leaste by that meanes, (contrary to my purpose,) I enter into the discourse of too long and tedious a history. Amongst other thinges, those woordes foresposken of Christe and the Prophetes, touching the ouerthrowe and vtter destruction of the Iewes and Hierusalem, are fulfilled: and also vnder *Traian* the

The alteration in religiō which happened in the tyme of Traian.

Emperour there happened a great alteration in religion. For although the Empyre was of Rome, yet was not the Emperoure a Roman borne, but a Spaniard, and adopted to that dignitie, by *Nerua*, whiche was a Roman, And therefore by theſe it playnly doth appeare, that the Apoſtles being dead, there was now a newe face of the Church, and that nothing ſo beautifull as the former, & alſo a new ſtate of Empyre preſignified of *Iohn* in his Reuelation, becauſe that *Traian* was the eyght from the ſeuenth, who was *Nerua*, whiche was the ſeuenth from *Nero*, the laſt of the ſtocke of *Caſars*, from whom *Iohn* beginneth to number the ſeuen kings, which were the ſeuen heades of the Beaſt. And therefore he ſayth: *Beſtia quam vidiſti, fuit, & non eſt:* that is, *The beaſt whiche thou ſaweſt, was, & is not:* that is, The Romane Empyre is, but not ſuche an Empyre, as that was which came of the ſtock of *Caſars*; & decaied when *Nerua* dyed. And nowe in the time of *Domitian*, of thoſe ſeuen, fiue were dead: but the ſeuenth which was *Nero*, was not yet come. And *Cum venerit, oportet eū breue tempus manere, nec diu imperare: When he commeth, he muſt tary a ſhort time, & gouerne but a while:* which alſo came to paſſe, becauſe he raigned but one yeare and three monethes. But *Traian* was the eight, a Spaniarde, no Roman borne, and adopted by the ſeuenth. Wherfore to the purpoſe ſaith the Angel to *Iohn* in this manner: *Beſtia quæ erat, The beaſt which was,* to wit, the Roman Empyre, *& non eſt, and is not* the Roman, but a Romanſpaniſhe Empyre, *is octauus erit, he ſhall be the eight* from *Nero*, *& è ſeptem eſt, and is of the ſeuenth, to wit, adopted of Nerua.*

Apoc. 17.

The raigne of Nero.

The firſt Periode.

Wherfore becauſe of this alteration in the Empyre, and mournefull countenaunce of the Church, by reaſon that her chiefe Rulers and Apoſtles were dead, we wyll here begin to account the firſt fiue hundred yeares, euen vnto the dayes of *Heraclius*, and *Phocas*, whiche chaunced in the 604. and 602. yeares from Chriſts Natiuitie. About which time *Boniface* the thirde was confirmed vniuerſal Byſhop of al

of all the worlde, and manifested the forerunner of Antichrist, as likewise *Gregorie* the Great, not many yeares before had pronounced of the Patriarche of *Constantinople*, which ambitiously sought to be Primate, or chiefe Bishop of the rest. About this time the Romane Empyre was much weakened, and the Turke began to be of power. This first periode may well be referred to the Churche of Christ, in whose beginning as it were, she suffred a moste greeuous persecution of the Romane Empyre, that cruell and bloodie beast, and had many Godlie and learned men, whiche entred most daungerous and continuall conflictes for the ouerthrowe of heresies, and yet notwithstanding by litle and litle many Ceremonies were brought into the Church, by which at length she was marueilously polluted the chiefest bringer of those Ceremonies into the Church was *Gregorie* the Great, vntil *Boniface* by the helpe of *Phocas*, dyd plainely declare him selfe to be Antichrist in deede.

Boniface the Pope.

Gregorie the chiefest brynger in of Ceremonies into the Church.

Boniface the veri proportiō of Antichrist

The seconde Period.

In the second fiue hundred yeares after Christes natiuitie al Ceremonies, superstitiō, idolatrie & wickednes came to perfection.

From this tyme, vntill the raigne of *Henrie* the fourth, we recken the second Periode of fiue hundred yeares: in which all papisticall superstition, Idolatrie, blasphemie, orders of Monkes, power of the Pope, with the chiefe Senate of Cardinals, dyd aboue measure increase, and in the tyme of *Henry*, that impietie came to rypenes, euen as also afterward did the Turkes tyrannie and blasphemie. Before, about a two hundred and fiftie yeares, numbring from *Phocas* the Emperour, which also haue their end, to wit, in the daies of the Emperors, the Pope of Rome was licensed to be a ciuil magistrate receiued his chiefe authoritie from *Pipine*, and afterwards from *Charles* the great, and *Lodouike* the godlie, and was indued with many prouinces, and adorned with double power, or with both Swordes both of ruling the Spiritualitie (as they say) and Laytie: whiche he obteyned vnder the pretence of Religion: and therfore *Iohn* in his Reuelation geueth to this Beast, two hornes like vnto the Lambe. About whiche tyme, both the

The Pope licensed to be a ciuil magistrate,

Apoc. 13. Lanſ. de Sacra Virgi. de inuention. lib. 4. Cap. 10

Turkiſhe Empyre (as in his place it is ſayd) dayly increaſed, and the olde Romane Empire continually decayed, and was deuided into the Oriental and Occidentall Empyre Yet notwithſtanding the Occidental Emperoures in reſpect of the other, had full Power to create, and confirme what Byſhopes they woulde. But in the tyme of *Henry* the fourth, that order was altogeather chaunged: becauſe the Byſhops at the length had brought vnto them ſelues all power and auctoritie, both of ordayning and chooſing Biſhops & Emperours too, and made a new Eccleſiaſticall or Cardinal Senate, to the whiche was giuen ful power, to choſe whom they would to the Papacie, the Pope being dead, and reſerued to themſelues al auctoritie of chooſing and crowning Emperours. Againſt this vnſpeakable ambition & mightie power of the Pope, did for the maintaining of his Emperiall auctoritie, according to the Decree of his father Henry the blacke, though in other thinges he did ouermuche ſubmit him ſelfe to the Popes auctoritie, *Henry* the fourth, ſtoutly (as became a good Emperour) reſiſt For which cauſe, afterwarde Pope *Hildebrande*, otherwiſe called *Gregorie* the ſeuenth, a wicked & infamous Magitian, did excommunicate him, and rayſed great and greeuous warres agaynſt him by others, in ſo muche that diſplacing hym, he choſe a new Emperour named *Ralfe*, to whom he ſent a crowne of Golde, with this inſcription: *Petra dedit Petro, Petrus Diadema Rudolpho*. But at length vanquiſhed by *Henry*, hauing loſt his right hand, he died miſerably.

Krantz. lib. 5 capi. 8. Plondus Krantz. li. 5. capi. 7.

The Emperor Henry the 4. reſiſteth the Pope and his vſurped auctoritie.

What happened in this ſeconde and third period is more particularly ſhowen in the chapter immediatly following.

The laſt Period.

In the thirde period of fiue hundred yeares the Pope had ful auctority to do what he luſted.

But *Henry* beyng dead, when as nowe the ſeconde Period of fiue hundred yeares, from the tyme of *Phocas* was perfectly finiſhed, the vngodly Pope by his crafte and ſubtiltie, at the beginning of his raigne, obteygned eaſily of *Henry* the fifth, (too wicked a ſonne for ſo godly a father) al his deſire. So that that diuine Reuelation of *Iohn* did fully take effect, becauſe that image of the beaſt with two hornes, doth excerciſe all the power of the former

Beaſt

beast, and calleth al kings his sonnes and slaues, and earnestly doth keepe the maner of the Gentiles in al kinde of Idolatrie, only hauyng altered the name of things. Lastly also, to this Image of the beast by the Dragon (bicause he speaketh like a Dragon) that power is geuen, that he may quicken the other image of the beast, that is, this Germanical Empire, which rather ought to be termed a shadowe of the olde Empire, than an image of the same. For the Pope did geue life to the image of the beast, by his election. For vnlesse the Pope did confirme the election, none was worthy of the name of an Emperour. Therfore vnder the pretence of the keyes of the kingdome of heauen, this vngratious felowe hath marueilously abused this power of the Dragon: which power, nowe by the preaching of the Gospel, through the grace of God, dooth threaten an vtter and last destruction: whose longest terme of fiue hundred yeares, about the yeare, a thouland sixe hundred (or therabout) is fully finished. Wherfore (sith this damnable child, and the image of the beast, with the Dragon in that perfect wickednes, must be cut of, and cast headlong into hel:) a great and infallible argument is it, and agreeing to Gods woorde, and to the course of tyme, that this certaine computation of yeares, doth signifie the Lords commyng to be very nigh at hand.

Apoc. 14.

Anno. 1600.

Chap. 7.

¶ *Of things past already, things to* come are marueilously gathered.

BY that whiche hath beene spoken, as well a briefe annotation of tymes, and thynges that haue beene done, coulde shewe, it after a sort appeareth, howe after the death of *Henry* the fourth, the Pope became

came the chiefe Monarch of al the worlde, ruled al kings, and obteyned al authoritie of choſing Biſhops. Alſo how
Anno. 1600, that third Periode of fiue hundred yeares, about the yeare of our Lord, one thouſand and ſixe hundred ſhould be fully perfect that ſo without al doubt, we may looke for a new *Metamorphoſis* of theſe things, if things to come, may wel be gathered of things paſt already. And what other, I beſeech you, can we looke for, but euen that which was ſeene and heard of *Iohn* in his *Reuelation*, from hym which ſate on the Throne among the foure & twenty Elders, ſaying:
Apoc. 21. 5. *Behold, I make al things new, a new heauen, a new earth, behold the Tabernacle of God with men, and he ſhal dwel with them, and they ſhalbe his people, and he ſhalbe a God with them, euen their God.* But when thoſe vngodly Decrees & blaſphemies which the *Romanes*, from the fifty ſeuen, vnto the thouſande one hundred yeare (in al the tyme that *Henry* the fourth raigned) by a litle and litle brought in, are conſidered, and withal compared with our dayes, we ſhal finde al thoſe things cõtinually to haue had (as it were peculiarly) their fiue hundred yeares a peece. Wherfore, in my iudgement, by the tymes paſt, and ſtate of things preſent, I am the more confirmed, to thinke the ful and perfect ende of al vngodlyenſſe to be very nigh at hand, after which ſhal enſue that perpetual and euerlaſting worlde, in which the Lord God ſhal raigne and rule in truth, and mercy, for euer.

In the tyme of *Henry*, (as out of Hiſtories we gather,
Decreta pontificum. Platina. Sabellicus. Kranez. li. 5. ca. 6. Cauſ. 16. q. 7. Si quis deinceps. theſe Decrees of the Biſhops were publiſhed: firſt, that the Emperors ſhould haue no authoritie to choſe biſhops, nor Pope: for whiche cauſe, the Senate of Cardinalles, which had the ſame power, was inſtituted & preferred to great honour. Then alſo they tooke vpon them to chuſe and refuſe Emperours, at their pleaſure, as plainely appeared by *Hildebrandes* electing of *Rodolph*, and diſplacing of *Henry*. Moreouer, vnder this Emperour, that horrible idolatrie of the woorſhipping, and caryng out of the bread,

came

came into the Churche.

Lastly, in the yeare one thousand nientie and three, al the Lawes of Popes were gathered and set foorth by one *Inon. B.* of *Carnot.* And therefore no doubte, but the Lorde God also at his certaine time, wyl bring to nought, cut of, and by his comming to iudgement, to the perpetuall shame of all Papistes, vtterly abolishe al that impietie and wyckednesse, which the Dyuel by his mynisters, to the reproche of God hath caused, increased, and confirmed. For we haue examples both in the people of the Iewes, and Gentiles. For when as theyr superstition, and obstinate vngodlinesse was come to perfection, then sprang vp the true doctrine and preaching of the Gospel, by whiche theyr false doctrine was reproued: yet in the meane while through the iust and horrible displeasure of God agayust them, most greeuously were they plagued: euen as also happened to the Iewes, by Hierusalems destruction, and also to other nations, and lastly to Rome, in the miserable spoyling of the *Gothes* and *Vandolles*. *Anno. 1098.*

But if the tyme since the preaching of the Gospel were wel marked, we shall see most euident beginnings of the ruine and ouerthrowe of the Pope, and papacie, whiche perchaunce eyther shall goe before the last end of tyme, or els in that thirde space of fiue hundred yeares, or somewhat after, by the Lordes comming shall come to nought. So doo I perswade my selfe, thynke you what you wyll, at youre pleasure, and yet take heede ye thinke not falsly. But yf in other places I erre, the matter is not great. For it is certayne out of the woorde of God, that this errour shall not long continue. For Christ is the very truth and cannot erre. But let vs noate what hath happened, and dayly doth happen among Christians in this our age, and playnely and euidently we shal see al thyngs (foresposken) to haue and dayly to come to passe, about this very tyme of fiue hundred yeares. For we haue a notable example hereof in the Electors, and states of the Empyre, whiche in

In the fourth periode of fiue hundred yeres, the Popes power is impaired, and weakened verie muche.

Anno 1558.

In Germanie the states & electors, haue refused to obey the Popes proceedinges, and in France, the Frenchmen also.

An admonition to Princes.

An admonition to Iudges.

Psal. 2.

Eunct: Chro.

the yeare one thousande, fiue hundred, fistie and eyght, (which was about the fiue hundred yeares after the Popes began their tyrānie ouer kyngs and princes) did chuse *Ferdinandus* the Emperour, maugre the Pope, and for euer disanulled that Decree of the Cardinals, for the confirmation of his election. Howe (I beseche you) hath *Lotharing* a *Guisian* Cardinal *in Fraunce*, and *Granuellus* an other Cardinal in *Belgia*, for al theyr Cardinalshyps, preuailed, in theyr labouring to confirme the Popes aucthoritie, and to bring in the Spanishe Inquisition? Haue not the Frenchmen, and Belgians, by that meane rather rebelled agaynst them, and cast from their shoulders that intollerable yoke of the Popes bondage? By whiche no doubt it is euident, that the space of fyue hundred yeares in which the Cardinals bare the sway, is nowe passing, and wil shortly be expired, euen as the other peeuishe and idolatrous doctrine of the Papistes, is well, and to their perpetual praise, banished out of the dominions of many good kinges, and princes.

And nowe ye princes deale wisely, and with iudgement consider, howe that Antichrist of Rome hath most shamefully abused your aucthoritie, to the suppressing of the truth, and persecuting of innocentes. Beare in minde howe long you haue beene Ministers and slaues to that bloodye beast, in crucifying Christ againe in his members. Be learned ye Iudges of the earth, be sory for these things: *Serue the Lorde in feare, & reioyce with trembling*. For the horrible day of the Lord hangs vpon your shoulders. *Therefore kisse the Sonne, least he be angry, & so ye perysh: when his fury shalbe but a little kyndled: blessed are all they which trust in the Lorde.*

Nowe in that spoken already, and other perticular Lawes, the number of fiue hundred yeeres be so ryghtly fylled, what shal we iudge of the whole bodye of al the Popes Decrees? whiche afterwarde by *Iuon* Byshop of *Carnot*, (after whom *Gratian* folowed) in the yeare of the Lorde, one thousand nientie three, at the commaundement of the Pope, was truely collected in one book, as it were by imitating

tating *Iustinian* the Emperour, which by the ayde of *Tribonianus*, and other Noble men, gathered the Ciuil Law into an order, and made thereof a new booke. But howe with absurdities in number infinite, and blasphemies not to be vttered, those decrees of the Pope, doo filthely deface the woord of God, none of a ryght iudgement is ignoraunt. And yet alas these haue had more authority now many yeares, than the very immutable woord & will of God. Whiche things, although they doo agree very wel togeather, yet for the ignoraunts sake, we wyl proue the same both by a Canon of holy Scripture, & the Popes Decrees, manifestly contrary betweene themselues. *Paule* saith to *Timothie: Spiritus diserte dicit, fore. &c.* That is *The spirite saith playnly, that in the latter tymes some shall depart from the fayth, listenyng too false spirites, and too the doctrine of Diuels, by the hipocrisie of vaine speakers, whose conscuences are seared with an hot yron: they forbyd: to marry, they commaunde to abstaune from meates which are created of God to be eaten of the faythful, and of those which knowe the truth, with thanke fulnesse.* And a litle before he taught: *A Bishop must be the husband of one wife.* To these woordes of the Apostle the Decrees of Popes are cleane opposite, whiche too forbyd Byshops, priestes, and al the Clergie to marry with this interdiction, that if they doo soo, they must bee remoued from the Ecclesiasticall callyng, and, which is more, if they haue alreadye contracted Matrimonie, without any respect of irregularship, they must be separated, and shalbe compelled by the Ordynary, and remedies of Excommunication, too refuse theyr wiues, &c. By whiche it is apparant, that the Papistes are those, which in the latter dayes shoulde depart from the fayth, and by the Diuels prouoking, vnder hypocrisie, and which many of the chiefest of them haue not) vnder the cloke of ouermuch chastitie, forbid pure and chaste Matrimonie, which the holy Ghost dooth singularly commende: and also receiuing of certaine meates,

Anno. 1093.

Decrees of the Pope.

The Popes decrees clene contrary to the worde of God.

1. Tim. 4. 1.

1. Tim. 3.

1. Pars dist. 32. A decree of the Pope agaynst the marriage of ministers.

1. Tim. 4. 3. *The Popes Decrees reuerenced before the word of God.*

which (as *Paul* doth witnesse) *God hath created for the faithfull, to be eaten with thankesgeuing.* And yet notwithstanding, these (as I sayd before) Decrees of Popes, although they bee cleane contrary to the wil of God, haue had more authoritie among men, then the eternall woorde of God. Because those, although in deede wicked and vngodly, yet haue ben called Holy and Catholique, and they which haue ben conuersant in them, our chiefe masters and doctours were counted, to whome the sacred Scripture was most vnsaueie. So that to take an honest woman to wife (which *Paul* commaunded his Bishops to doo) was dishonestie, and more dishonestie, then eyther openly to vse a Concubine, or secretly to commit adulterie. Also on the fryday to eate flesh, was a great sinne and heresie: and yet on that day to followe drunkennesse and carnalitie, was no shame, but highly commended. Likewise to heare the blaspemous Masse, too reuerence an idolatrous peece of bread, and to carry the same about with a pompous procession, was no impietie, but good Religion: and yet to celebrate the Supper of the Lord soberly, according to his institution, was no godlinesse, but great abomination. At a woord, the doctrine of Christ, a good and godly conuersation, was of them suspected as erronious: and yet forsooth theyr diuelish Decrees, and damnable doctrine was holy, and nothing pernitious. Their impuritie, great pietie: their hypocrsie, great holynesse: theyr damnable Ceremonies was the diuine seruice of God. So that al Christian religion was vtterlye banished, and no token of the true seruice of God coulde be seene. But now in the yeare of the Lord a thousande fiue hundred, nientie and three, after Christes birth, which is the fiue thousand fiue hundred, and fifth yeare after the woorlde was made, that expiring of fiue hundred yeares draweth nygh, in which these Decrees of Popes gathered togeather by publike authoritie, to the great defacing of Gods woord, and the merites of Christ shal haue theyr ende

1. Tim. 3. 2. Titus. 1. 6. *If the Pope be not Antichrist, then who is*

Anno. 1593.

Anno. 5555.

ende. Wherefore a wonderful and vndoubted hope of things to come may be conceyued of things past, that about that time shalbe that vniuersal destruction of al the world, and glorious comming of the Lord: by whiche all these Popish Decrees shal come to nought, and by the iust iudgement of God, as erronius and blasphemous, bee cast into eternal fire, because they haue wickedly burned al the true interpretations of the propheticall and Apostolicall Scriptures, and cruelly martyred the learned Ministers, and true professours of Christes Religion. vndoubtedly that number of fiue hundred yeares in like manner as the others spoken of before, doo presage the same like thing: the Prognostications of the starres (as may be gathered by that which is spoken) take theyr effect about the same time. The preaching of the Gospell, and other tokens mentioned of Christ is gonne before: & the iustice of God specially dooth exact the same.

Cap. 9.

¶ Of the double equalitie of numbers.

whiche is represented in the number of the yeares of the world happening in the eighthe eyght and nientie three yeare next ensuing.

NOwe what shoulde I thinke and say of that course of yeares, from the beginning, vntyll the nynetie three now at hand? Which is the yeare of the worlde, fiue thousande, fiue hundred, fiftie and fiue: dooth it foreshewe any wonderful, or signifie any perfect thing, or no? Certainely I finde the same to bee altogether of like proportion (as by that which is spoken

Anno. 1593.

Anno. 5553

may appeare, euen with the eyghtie eyght now at hand, because it is in his qualitie the fiue thousand, fine hundred, and fifty yeare. The *Pythagorians*, and *Platonistes*, men of great auctoritie, haue thought many thinges to consist in these, and haue wondred thereat: for the lowest number in the highest, hath in it selfe a perfect Arithmetical proporcion, and from the lowest too the highest, it comprehendeth within it a perfect Geometricall equalltie. And *Plato* in an other place greatly dooth wonder at the Arithmetical, and saith, that the same doth make the minde apt for all speculation, and practise. And he dooth adde moreouer, that numbring is giuen of God him selfe to man, as a necessary instrument of reasoning and discoursing, without which, the minde should appere without a mind, and all artes and knowledge woulde vanish. Here I confesse my selfe to haue certaine singular imaginations, and those not vayne, but of wayght, and agreeable to the woord of God, as I thinke. And therfore for the profit of al, and that I may gyue an occasion too the learned, more deeply to thinke of this matter, I wyll not bury this my tallent whatsoeuer it be, but wil set it abrode for commoditie, and bring it foorth without any regard of the ouer curious: and the rather, because I know that these things (if elsewhere perchance I flyde) to containe no daunger or heresie within them, but rather by occasion many profitable instructions and those sweet and necessary.

In Epinomide & Philosopho.

Arithmetike

And (that we may returne to *Plato*, he sayth in an other place very well, that God is an eternall spirite & cause of all goodnesse in the world. Because in the creation of good things he shewed his vnspeakble power, wysdome, and goodnesse: and in the conseruation of things created, a wonderful consent and order of al things, his eternall prouidence: that by the contemplation therof, man which was made to the image of God, shoulde also continue, according to the woorde, reuealed in acknowledging and

De repub. Lib. 2.

callyng

calling on his Maiestie: & not as a brute beast, beholding the earth, should seeke after vayne and transitorie thinges, but should in mynde ascend into heauen, to behold things celestial, and of continuance, as also the Scripture euerye where doth teache vs. Also, what kynd of men woulde *Plato* in his *Phedrus* and *Phedron*, haue in his common weale? For sooth euen suche, as through contemplating of heauenlie thinges, shoulde rather seeme to lyue without, the in the bodye, and rather to God, the themselues, and be delighted in hym alone. But that we may goe higher, so the manifesting of that which Paul aboue. Let vs behold how all thinges in the worlde do stande, and we shall fynd them in a certayne order, measure, and number, to be so lynked togeather, that they can not be seperated. The Heauen, the Planettes, and the starres keepe their certayne order and tyme, and they appoynt the certayne course of euery thyng, and cause the chaunge and alterations in the bodyes both of men and beastes: and in his due tyme euery herbe is brought foorth. All whiche thinges are so apparant in our eyes, as of them we can not doubt. And yet all these thinges, by the incomprehensible wysedome and prouidence of almightie God, are kept in theyr certayne measure and number. For God by a certayne measure (as it were) hath placed the earth like a rounde Globe in the myddle, (so that no way it can fall) the whiche the whole Firmament of heauen dooth compasse, and in the space of twentye and foure houres is carryed rounde about the same. Also he hathe appoynted a certayne and iust number of all thynges: to wyt, the foure seasons of the yeare, and theyr monethes, dayes, the certayne houres of euerie daye, the minutes of euery houre, and lastly, the certayne endes of tymes, by a certayne incomprehensible consent of the Starres and numbers among them selues. Not as though the Starres and numbers without the true cause, can bring any thing to passe, but because in their gouernment,

All thinges preserued in order, measure & number.

Order obserued in the heauēs & celestial bodies.

Measure respected in the situation of this worlde.

Number cōsidered in the seasons of the yeare, &c.

and

and ſeconde operation of the Starres, they repreſent before our eyes, the immeaſurable wyſedome, and eternall prouidence of God, Becauſe God is not a God of confuſion, that he can do all things at his pleaſure, by a certaine inordinate affection, as men do: but he is a God of order a keeper of order in his thinges creaced, from whiche he doth not raſhly digreſſe, although he tyeth not hym ſelfe thereto, that he wyll not, or cannot alter it when his glory by his ſecret counſayle, and the ſafegarde of the Church require the ſame. For in the ſtaying and going backe of the Sunne in the tyme of *Iaſua* and *Ezekias* king of *Iuda*, & by other diuine myracles, he ſheweth the contrary. And yet without al controuerſie, the eternall prouidence of God, and predeſtination, hath appoynted by a certayne meaſure and number, from the beginnyng of the world, to the end of the ſame, as it were by Rule, certayne termes in the courſe of the ſtarres, by whiche, great habilitie is geuen to a ſkilfull and learned man, to iudge of things to come, euen as by a Dyal made by a workeman, in proportiõ and number, thinges to come are foreſeene, becauſe Art, as nigh as may be, immitateth God and nature. Yea, and theſe excellent ſelowes, *Plato* and *Ariſtotle*, doo place all wyſedome, knowledge, and vertue, in the proportion of number: for Vertue and Iuſtice they ſet in the middle, by whiche, to euery man is geuen his owne, by a double equalitie, and is meaſured by a proportion Arithmeticall and Geometricall.

God an obſeruer of order not a god of diſcordes.

Art immitateth God and Nature.

Vertue & Iuſtice conſiſte betwene two extremes.

Nowe, ſithence this inſtrument number of the yeares of the worlde, doth ſo exactly comprehend in it ſelfe al thoſe thinges mentioned before, as from the beginning of thinges, and in this laſt age, in like quantitie, and ſo perfectly dyd neuer appeare, (as hereafter more playnely we wyl proue) I ſuppoſe the Lorde God the maker and gouernour of all thinges, by this proportionable agreeing of number, wyll (as it were by the hande) leade vs to a certayne deepe conſideration of a perfect copyrig, and

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ende of al thinges: especially in as muche as the dyre-full Destinies, the Starres, and dampnable Decrees of Popes doo fulfill the whole number of fiue hundred yeares. So that I truste, that the comming of the sonne of God to iudgement, wyl shortly ensue, in whiche all impietie, lying, and dooing of wrong, through the tyrannye of Antichriste, the diuel and his members, shalbe taken away: and the euerlasting kingdome of Christe in truth and equitie, shalbe confirmed: that so to euery one shalbe geuen his reward either good or bad according to the true Geometrical proportion, which is the rule of Iustice in God, to whom al beleeuers in Christe are like.

But that the more plainely these thinges may be vnderstoode, it must bee knowen what wee call Arithmeticall proportion, and Geometicall, according to iustice: and also how these two proportions are perfectly contayned in this yeare of the world. 5555. which in the yere 95- ensewing, shalbe the yeares since the worldes foundation. Arithmetical proportion, is when as three or moe numbers being set without any respect of proportions, doo differ by equall oddes, as. 1. 2. 3. 4. 5. Here continually one number differs from the other but in vnitie, as also. 2. 4. 6. 8. 10, in which one differeth from another, by the number of two. And therefore we see in the fifth number, which is the last, an Arithmeticall proportion too bee contayned, becaufe it hath in it this excellencie, that it cõprehendeth in it selfe, & that fitly, al vnities, of which all other numbers do consist, be they euen or odde, to the which, no naturall, be he neuer so talkatiue, can attaine by numbring. This Arirhmetical proportion, *Aristotle* ascribeth to the exchaungeable Iustice. For euen as euery number playnly dooth differ frõ other in equal summe: so a great equalitie there must bee betweene the ware and the price, least while one is iniuried, the other by his losse and damage become ritch.

The definitiõ of Arithmeticall proportion.

Melanct. in Epit. Mo. Phi.

Arithmetical proportion like to the exchaungeable iustice.

Exchaũgeable iustice.

The Geometrical proportion is when as three or moe

summes being set, we consider not the difference of numbers, but marke the equalities of proportion. For euen as. 5. referred to 50. hath the proportion of quantitie, so hath. 50. to 500. and as. 50. to 500: so 500 to 5000 all whiche are in the proportion of. 10. But *Plato* sayde, that this Geometricall proportion can doo muche bothe betweene God and man: and that the state of a common Weale is then best, when it consisteth of a Geometricall equalitie, which appoynteth persons, and ordeyneth offices, accordyng to the greatnesse and worthinesse of gyftes, and bestoweth rewardes to woorthye persons, whereof it is well called of the Philosophers, a distributiue Iustice. For examples sake: As the gouernyng of a shyp, is not committed to any man, but vnto him which is skilfull: and for his cunnyng, and well guidyng thereof, he receiueth a better stipend then other whiche are vnskifull: so also to a vertuous, cunning, iust, constant, and graue person, the administration of the common Weale is to be committed, and withall a woorthy honour: least by a gouernement whiche is rude, wycked, and tyrannicall, the common weale be brought to destruction.

In Gorgia,

A common weale is then best gouerned when a Geom: trical proportion is obserued.

Distributiue Iustice.

Who is fittest to beare auctoritie.

Also in the affaires of priuate persons, this Geometricall equalitie is to be obserued. For a greater honour and reuerence is due to the magistrate, then to an other man: to our parentes, then to straungers: to an olde man, then to a young: to a learned, then to an ignoraunt. Also we ought more entirely to loue our wyues and children, then other folkes: as likewyse accordyng to the doctrine of *Paule*, we shoulde more make of, and cherish those of the housholde of fayth, then strangers from the Churche.

Galat. 6.

No Arithmetical proportion obserued among men.

But alas, we tootoo well doo know, that no equality accordyng to the Arithmeticall Proportion is kept at all, no not of those whiche are accompted the most holy among the members of Christ, and in the same greatly delighting them selues, as though then they were

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the beſt Chriſtians, if they lead a ciuil and politike lyfe without any publike reprehention. The whiche as it is rare, ſo it is much to be commended: becauſe to doo ſo is the propertie of a good citizen. But it followeth not by and by that they are good Chriſtians, becauſe they are good Citizens. For godlyneſſe, humanitie, bounteouſneſſe, fidelitie, vprightneſſe and true religion, ſtrech farther then doo outward behauiour, the rule of the lawe and hypocriſie. For the true diſciple of Chriſt beeing of one minde and meaning with his maſter Chriſte, will be ſo farre from enriching him ſelfe by impouerifhing another, and by hiding that which may hurt his neighbour, that by no meanes he wil preferre his owne priuate proſperitie, before the common profit of others: and rather wil forgoe lyfe and liuing, then doo that which is not ſeemely for any man, muche leſſe for him which is by calling holy, and profeſſion a Chriſtian. Good God howe farre from this minde and purpoſe are moſt of our byers and ſellers eſtraunged? For as yet we talke not of thoſe which are well knowen to bee deceiptfull, faythleſſe, abhominable, and common vſurers, but of ſuch as in ſight of al men ſeeme and be accompted honeſt, and good Citizens. For euen theſe doo perſwade themſelues that they deale vprightly, if onely they giue true meaſure for theyr money: not conſidering at all that to take exceſsiue gaynes is to doo wrong, and altogeather againſt iuſtice: nor conſidering that it is all one in reſpect of equalitie (from which all iuſtice dooth ſpring) to ſet too great a price, and to ſel by falſe weights and meaſures: by whiche reaſon, the vnequalneſſe of price and ware, may woorthely bee called vniuſt and falſe meaſure: for if it were demaunded of them whether it were meete to bring him into the right way, whiche is out of the way? or to ſhowe him the ready waye whiche is altogeather ignorant of the ſame? or if he were not much to be blamed, which ſeeing his neighbour goe aſtraye,

One maie be a good ſubiect, and yet not a good Chriſtian.

A true Chriſtian.

Againſt ſuch as ſeme to be honeſt and true dealers in this world.

To take exceſſiue gaines is vniuſt and vnlawful.

All one to ſet an vnreaſonable price, and to ſel by falſe ballance and meaſure.

wyl without callyng him backe, let him goe on forwarde? I am ſure they wyll confeſſe both him too bee a noughtie man, and this no honeſt man for his laboure. And yet forſooth it is a falſe opinion which we are in, when, from a generall propoſition, we come to a particular, contrary to theyr minds. In deed it is more agreable to iuſtice, not to hurt a man by the purſe, or loſſe of goods then to ſhew hym the ready way which knowes it not. But I pray you, What is the cauſe of theſe ſiniſter opinions? ſith the reaſon is al one, and nothing more agreeing with iuſtice. Truely ſelfeloue couetouſneſſe, and an ouer great care of this life, from which Chriſt earneſtly dooth call vs. But let vs thinke that ſaying of *Cicero* to be moſt true: *Quum quid quiſpiã ſciat. &c. It is not the part of a playne, ſimple, ingenious, innocent and honeſt man, but rather of a ſubtil, vile, wiely, deceitful, malitious, crafite, and double dealer, for his owne profits ſake to hide that which he knoweth, from any man which ſhould vnderſtand the ſame.* And moreouer he ſayth, *Si vituperande ſunt qui reticuerunt, quid de his exiſtimandum eſt, qui orationis vanitatem adhibuerunt?* That is: *If they are to be diſprayſed which keepe a thing cloſe, what ſhal we thinke of thoſe whiche haue vſed vayne woordes?* And therefore ſayth *Syrach* very wel: *As a nayle in the wall ſticketh faſt betweene two ſtones, ſo doth ſinne ſticke betweene the buyer and the ſeller.*

Cicero. li. 3. Offic.

Syrach. 27.

The Geometrical proportion of iuſtice neglected in moſte commẽ weales.

Frute not tee vertue, bringes preferment.

Quintil. li. 2. cap. 3.

Likewyſe much leſſe is the Geometricall proportion kept in this wicked world. For the wicked and vnlearned beeing in face impudent, and in behauiour egregious Paraſites, are exalted to great honour, and glorious offices, when as men famous, as wel for learning, as Religion, be eyther in Court condemned, or of Sycophantes defaced, or vnworthelye diſgraded for ſome lyght offence: as happined to *Belizarius*, who by *Iuſtinian* loſt his eyes: For darkeneſſe cannot abyde the lyght, and bolde ignorance through her marueilous impudencie dooth ſet her ſelfe againſt learning and knowledge. For as *Quintilian* dooth witneſſe, *Quo quiſquis minus valet, hoc ſe magis*

magis attollere, et dilatare conatur: The least of power, the most ambitious. And agayne, *Quo minus sapiunt, minus habent pudoris: The more foole the more impudent.* Nowe therefore, sith among the learned, or (as *Plato* sayth) among Philosophers, the contrary doth happen, no marueile if the vnlearned haue them in contempt. Yet *Plato* would haue it otherwise in his common Weale, where eyther Philosophers shoulde beare the sway, or those which ruled shoulde be learned in Philosophie, or (which we doo adde at the least haue such about them, whose counsayle they myght vse and folow. Moreouer, sith the Lorde God, for his electes sake (for whose cause al things are kept (hath created al things: it foloweth out of the woorde of God, and his diuiue Iustice that all thinges in the worlde, are due vnto the elect and godly not too the wicked and reprobate. But it falleth out farre otherwise in the worldf, where the wicked doo flowrishe in riches, and are preferred: but the godlye doo perishe with pouertie and are left as a pray of theyr enemies.

Plato de Re: pub. li. 5.

Preferment due to the godlie, if Iustice were kept, not too the wicked.

Also Christ the onely begotten sonne of the euerlasting God, whiche is the maker both of heauen and earth, and Lord of Lordes, hath witnessed of him selfe that *in this worlde he had not wheare to hyde his heade* but was before the wolde a very abiect, and made away by a most odious death, euen the death of the Crosse. Yet notwithstanding his aduersarye that sonne of perdition, sitteth (as God) in the temple, ruling with two Swordes flourishing in ryches, power, and glory, and is with al reuerence called our Holy Father, and worshipped as the Deputie of Christ him selfe. And therefore by these we playnely perceiue, that in this worlde no Geometricall equalitie according too the distributiue Iustice, (which is the best) is any wheare obserued. But yet (sith God is iust) al kynde of Iustice necessarily to all must bee extended, so that to the worthy, al things must bee giuen but from the wicked, all things which falsely they haue taken

Christ contemned in this world. Matth. 8.

Antichrist adored as a God.

Comfortes to the oppressed in this world.

ken to them ſelues, and abuſed, to the moleſting of the godly, ſhal vtterly be taken away. Wherefore needes muſt there be another lyfe after this, and therefore for thoſe reaſons alleged we ſet down, that the Lord god doth foreſhew to the ſtudious, by this double proportion, or equalitie of number, a certayn finiſhing of things, with an vtter deſtruction of this wicked world, and withall he vndoubtedly doth geue vs to vnderſtand, and ſignifies the beginning of the buylding a newe of the eternall kingdome of Chriſt, which with vpright iudgement, and by equalitie in euery reſpect, he will eſtabliſhe perpetually and make it endure world without end.

Cap.10.

¶ *Of the number of fiue, the fiue-*fold fourme, and of the Greeke letter χ.

With by that whiche is vttered wee haue ſhowen, that euery fyue hnndred, and euery. 50. yeare, there doo commonly happen ſome ſingular alterations in the Churche, and common Weales, it foloweth very likely, that the eightie eight yeare nowe at hande, whiche is the yeare of the woorlde. 5550. ſhalbe fully perfect: to whiche, if but fiue were added, it commeth to paſſe (as a litle before it is ſayd) that the whole number, in the ye are. 93. wyll be proportionable, according to Arithmeticall and Geometricall equalitie. And therefore they doo ſeeme too preſage vnto vs a golden world in deede, and euerlaſting

to

to come, in whiche all the iustice of God shalbe fulfyl-led, and haue her full strength, and vertue. Yet I do not denye, but it is my saying, that the lowest number of fiue from the first & last, doo offer vnto vs many things agreeing very well to our purpose: especially sith whiche hath beene sayde so meete in one, and many thinges els both in the Byble, and Sybilian Oracles are to be founde like vnto them: all whiche wee playnly see, are grounded in the perpetuall ordinaunce and prouidence of God, not by chaunce.

Of the number of. 5. is framed the fiuefolde fourme, *Quintil.* 8. whiche of all other, (as *Quitilian* recordeth) in set- *cap.* 3. tyng of treees, maketh the fayrest Orchyarde, and is suche, as how soeuer one beholdeth the same, it is direct and strayte. Then is a thing sayde to be fiuefolde, or of fiue manner of wayes, when the disposition thereof is suche, as two partes thereof, togeather with the thyrd of an other sort, opposite to them selues by equal space, doo seeme (howe so euer you turne your selfe) to haue the fourme of fiue, or this letter V. by which the Latines do note fiue. But yf fyue in number were set downe by other figures, or by the same, or in lyke order vnderneath, they doo represent the Greeke letter χ. and the Latine X whiche doth signifie tenne. From thence I thought, sith in the forementioned proportionable number of yeares, the number of fyue is lowest, and besides dooth represent these two letters, from whiche also by an equalitie of Geometricall proportion. it goeth forwarde by the distaunce of tenne, I thought I say, whether this also dyd signifie any synguler thynge woorthy to be marked? For the Greeke letter χ. is the fyrst letter in the name of Christe, χριστός. and *Iohn* in the 13. *Reuelation* by Xξ, commmauudeth all of vnderstanding to count the comming of the Beaste rising from the earth, and hauyng the two hornes of the Lambe, whiche are sixe hundred sixtie sixe yeares: so significant are these

Of the geeke letter χ. *Apo.*

Of the tyme when Anti christ shoulde come.

Greeke

Greeke letters. But in the explication of this place, *Bullinger* teacheth, that the account of sixe hundred sixtie sixe yeares must begin, when Iohn saw his reuelation about the ende of the raigne of *Domitian*, which was from the byrth of Christ the. 97. yeare: so that too the filling of the first hundred yeare from Christes Natiuitie three yeares be wanting. If therefore these yeares were added to an hundred, and they added to the number of the Beastes name, 666. and three yeares were taken from the first hundred, wee shall haue the yeare of the Lorde to be, 763. which was the. 13. yeare of *Pipines* raigne about whiche time *Pipine* graunted vnto the Pope, his chiefe power and auctoritie, contrary to the minde of *Leo Isauricus*, whom the papistes extremly did hate for casting theyr Images out of his temples, & therefore they called him, εἰκονομαχον or enemie to images. Therefore by these letters we knowe the time of the comminge of the beast whith two hornes like vnto the lambe: euen as *Henry Bullinger* doth procecute the same more at large, and proueth the same by *Sibyls* Oracles. Moreouer when we count al markes of the letters in this name χριστός if (as it is in *Sibyls* verses) E. be added, we shal playnely finde, that in these also the beginning of the time when the kingdome of Christ should be preached, & also the beginning of the fal of Antichrist, euen as in the former his cōming was signified. Al the Greke letters, in this name, expresse the number. 1485. Now if the yeares which come from that yeare, in which Iesus by his resurrection from the dead, and ascention into heauen, had declared him selfe too bee Christ the king of the Iewes, and the sonne of the eternall God, were compared to this time, when *Luther* and other learned men did by the pure Euangelicall Doctrine of the free remission of sinnes in Iesus Christe, driue away the grosse darkenesse of papisticall ignoraunce, and made the sonne of righteousnesse Iesus Christ our Lorde, to shyne agayne, we shal euidently perceiue this time rightly

666.

Of the worde χριστός

An. 1485.

rightly to be comprehended in these numbers. For if to this number. 1485. the yeares from the Natiuitie of our Lord, to his resurrection, which were. 33. were added, then shal the yeare of our Lorde, a thousande, fiue hundred, eighteene arise, in whiche, and afterwarde, many learned men beganne to set them selues against the darkenesse of Papistes. Nowe, because this lowest number of fiue, a perfect Arithmetical, to that Geometrical proceeding by a fiuefolde, and very goodly fourme, dooth as it were in colours, place before our eyes, the Greeke letter χ. which is the first letter in the name and office of our eternall King, and also being a litle turned, representeth the Crosse, that is, the badge and noble signe of Christe, whose last letter of the Nominatiue case, is X. By those thinges I fal into this consideration, that about these tymes foretolde, the commyng of the Lorde to iudgement, is presignified, by whiche hee shal shewe hym selfe to all the worlde, to be Christe the sonne of God, promised to the Fathers, afterwarde seene of the Iewes, whom they did abhorre, and at length crucifie, whose token (according to the iudgement of the Fathers, and *Sibyls* Prophesies) also in the commyng of the Lorde to al the faithful, shal bee like a comfortable Trumpet, but in the sight of the Lorde, a προσκομμα, or stumbling blocke to the wicked. That this is no vaine imagination, although it bee no certaine demonstration, many such like reasons and examples cause me to thinke so. For in many places of the Scripture we often finde, that the Lorde hath beene greatly deliglited in geuyng them, either by plaine woordes, or secrete prouidence, fitte and proper names, by whom it hath pleased hym, for the glory of his name, to bestowe vpon his Churche any great benefite. Herof is *Abram* called of God, *Abraham*, and the forerunner of the sonne of God, called *Iohn*, and the sonne of God hym selfe receyued a name from the Angel, and was called *Iesus*, that is, a Lorde, and Sauiour,

1518. The time when Luther and other learned men inueighed against the pope, and brought his reputation to the dust.

Names geuē according to the nature of mē, or things.
Abram.
Abraham.
Iohn.
Iesus what.
Christ what.

nioun, redeemyng the world from sinne: which afterward receiued a name, according to his office, and was called Christ, that is, Annoynted, annoynting vs with his holy spirite, that so we might acknowledge hym to bee our Christ. Wherefore let it not seeme straunge vnto vs, if those letters, by the diuine prouidence of God, doo containe many and great misteries within them. For the Lord God, by a certaine incomprehensible prouidence, not according to mans wisedome, or foreknowledge of things to come, dooth gouerne the thoughtes and tongues of men, that many men, and Cities, in which the Lord God wyl shew either his singular fauour, and marueilous works of mercy, or his anger and heauie displeasure, should receiue fatal names accordingly.

David what. *Daniel what*

And therefore by this reason it came to passe no doubt, that king *Dauid*, which signifyeth wel beloued, should receiue a proper name: as also the Prophet *Daniel*, his signifying the iudgement of the Lord, because in him the Lord did shewe foorth his singular kindnesse many wayes, and in this his secret iudgement concernyng the Empires of the world, and their ends, and of the two commyngs of Christ: the first, vile in the flesh: the second, victorious, to iudgement.

Babylon what.

So likewise *Babylon* receyued a fytte name, but in a diuers respecte, not onely because that in her there was made a confusion of tongues: but especially, because of the confoundyng of manners, and wickednesse of Religion, and Idolatrie togeather. Wherefore at the length it vtterly came to nought, and there is become a mere confusion in deede, of al Beastes and Serpentes.

Hierusalem what.

By a contrary ende *Hierusalem* tooke her name, because shee shoulde see the peace of God in Christe, whiche afterward shee did furiously despise. I haue heard moreouer of *Melanthon*, which also in a certaine booke he did publish, that that name *Emda*, a towne of the Oriental *Frisia*,

Emden what

and my natiue countrey, hath her deriuation from *Truth*,

and

and fyrmeneſſe, accordyng to the force of the Hebrewe woorde: *Eſt enim illa vrbs amans veritatis.* For (ſaith he) *That citie is a louer of the truth.* And howe this name agreeth to that citie in theſe our dayes, the Lorde God hath abundantly declared in this, that he hath miraculouſly kept vs among theſe ſo daungerous tempeſtes, conſtant in the true doctrine of his Goſpel, againſt the manifolde ſubtilties of the Diuel. God graunt we may perſeuer to the ende in al truth, and ſimplicitie of hart, and that this natural falling, may firmely be vpholden and ſtayed, leaſt otherwiſe it pretende an euyl fortune, and ſo wee be called no longer *Emdani*, that is, conſtant in the truth, but *Valdarini*, that is, Babylonians: whiche thing God of his mercy turne away from vs. *Sibyl* alſo *Erithrea* plainly telleth of *Rome*, that her name dooth comprehende many woful deſtinies, and that in theſe verſes, tranſlated out of Greeke, into Latine, by *Caſtalion:*

Emes, Veritas.

Emam, Stabilis.

Rome.

Libro. 8. folio 948.

Porro quaterdecies complebis, terq; trecentos
Annos, atque octo, cum te pertingere metam
Triſtia fata, tuo completo nomine cogent.
Thy ende, thy name fulfild, and fates
ſhal cauſe them for to come:
Of yeares nyene hundred fourtie eight,
when ſeene ſhalbe the ſomme.

Nowe after what ſort that Propheſie is fulfilled, *Caſtalion* ſheweth, in his *Annotations* vpon the ſame place, to which I ſend the Reader. And that Rome elswhere hath a name according to her natute, it is apparant by a certayn anſweare of *Paſquil:*

Iouiteij.

Roma quid eſt? quod te docuit præpoſterus ordo.
Quid docuit? Iungit verſa elementa, ſcies.
Roma amor eſto. Amor eſt? qualis? præpoſterus. Vnde hoc?
Romanum eſt. Nolo dicere plura, ſcio.

Which is this in effect.

Rome what is? Loue. A loue? what loue?

Contrarie vnto kynde.
Howe ſo? Rome loueth men. No more:
Ceaſe ſpeache, I knowe thy mynde.

Hereof alſo, in reſpect of her outward whoredome, which is linked oftentymes with the ſpiritual fornication, ſhee is woorthily called in holy Scripture, an Harlot, and *Babylon, Sodome,* and *Gomorrhe,* ſecrete malice, and a people rebelling againſt God.

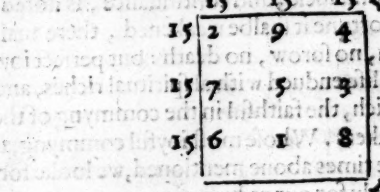
Chap. II.

¶ *Of the rounde and ſquare figure,* of the Climacterian yeares, and of the Golden number.

IF nowe theſe, and that whiche foloweth, be rightly conſidered, and compared togeather, they wyll ſufficientlye ſhewe them ſelues to be neither contrarye to the Scriptures, nor impertinent to my purpoſe, but rather ſuche, as (if they be compared with that before mentioned) maye well bring vs into the remembrance of the latter dayes: eſpecially ſith they doo as it were in liuely colours ſet before our eyes, the perfect ende of this worlde, and commyng of the Lorde to iudgement. And alſo the fyue fold fygure dooth not onely repreſent the Greeke letter χ. or being ſomewhat turned, the Croſſe: but alſo both the ſquare fygure, and the rounde. For the Croſſe by equall diſtance in the plaine, dooth fyll the circle, and repreſenteth the rounde fourme: but the Greeke letter χ. rather betoketh the quadrangle figure. But (this I ſpeake by the way) if vnto

if vnto the fiuefolde figure, noted by fiue Vnites on either side, contrary to the middle number of fiue, the foure figures comprehended in the fifth, euen to the perfect number, were set vnder, then these niene Vnities may so by Art be disposed, that euery way you may see fifteene, as by the figure here vnderneath may appeare.

	15	15	15	15
15	2	9	4	
15	7	5	3	
15	6	1	8	
				15



So that in this number of fiue in the threefold, according to Arithmeticke, may seeme the most perfect, and by many figures as it were, to represent those three alterations of tyme, of whiche, before we made mention, whose ende in a iust quantitie of numbers, perfectly set of God him selfe, ought certainely to be looked for. Neither can any doubt, but that this fygure containyng a marueilous equalitie and agreement of numbers, in a very great inequalitie (as it may seeme) dooth signifye some great misteries, as wel Diuine as Philosophical: the whiche (least in these which may perchance seeme, more darke then many of *Platoes* numbers, I be ouer tedious to the Reader) I leaue to the consideration of the studious. But that we may somewhat returne to that we haue in hande) although the circular and rounde fygure, be of all others, in sight most faire, yet (as is the whole worlde) it is very vnstable, subiect to alteration, and sul of troubles. But the square fourme is fyrme, constant, and stable: and how soeuer it be placed, is alwayes one, and the same. And therfore dooth *Aristotle* compare the same to a good and honest

Arist. li. 1. f. Rhet. 3.

nest man, whom he calleth [illegible], foure square; the which, how so euer with *Aristotle* we imagine him, we shal neuer fynde, Christ only the Rocke, and true corner stone, refused of the builders and workmen of this world, excepted: but in the life to come, we shal be such with Christe him selfe. And therfore doth *Iohn* describe the holy *Hierusalem*, descending from heauē, to be foure square, in which her persecution, constancie, and continuance, is noted: Because by no yl Fortune it shalbe weakened, there shalbe no lamentation, no sorow, no death: but perfect ioy, great myrth, and a life endued with al spiritual riches, and euerlasting: of which, the faithful in the commyng of the Lorde, shalbe partakers; Whose most ioyful commyng, about those notable times aboue mentioned, we looke for, and long exceedingly for our redemption.

Psalm. 7. Matth. 21.

Apoc. 21.

Of the Climacterian yeares. 1588. 5550.

To these may be added, that in the yeare. 88. which is the yeare of the world. 5550. such a yeare shal ensue, as to it from the creation of the world, by seuens as it were by degrees and steppes we may ascend: as also the yeare before that. 87. which is the yeare. 5549. to which number, auncient Writers haue ascribed much: partly because it is a square number, of which aboue it is spoken: partly also, because it ariseth of seuen, seuen tymes doubled. But experience, and the assertion of the learned prooueth, that euery seuenth yeare from their byrth, to their death, is very daungerous; contrary to noble Wittes, and noble men of the best nature, by a certaine agreement they haue with their Maker. For sith al that is made, hath been created by the woonderfull wisedome of God, and by a certaine secrete power ingraffed, tende to his natural conseruation, and sekes that which is best for his good state, is very likely appeareth, that famous men haue a more affinitie with their seconde byrth, the most artificial nature being made of God, then either beast, or beastly men: and therefore that they are of God more tied with nature her selfe, to a

Euery seuēth yeare dangerous to the best wittes.

certaine

certaine tyme. But these are counted especially Climacterian yeares, which by seuens ascende, as is the, 21. yeare, which dooth consist of three tymes seuen. Suche be, 42. and, 63. yeares, counting as well by nienes, as by seuens, and therefore be they iudged to be very hurtful to notable fellowes. For in that yeare of their life, dyed *Luther*, *Melanthon*, *Martyr*, and other excellent men in al ages: as also *Erasmus* is thought to haue left this worlde, in the seuentie yeare of his age. But whether the like yeares be fatal to al the world, as they are to particular men, we leaue it to the iudgement of others. Yet if these thinges mentioned, for a certaine like proportion of numbers, doo include any secrete reason, because (as *Plinie* saith) *Harmonia rerum naturam sibi ipsam congruere cogit*: *The consent of thinges, maketh Nature to agree to her selfe*. It is credible and likely, that the last ende of the world, and of almankinde, dooth consist of like proportion of numbers, as doth a part: Because man is in deede a part of the world, and therfore is rightly called of the Philosophers, μικροκοσμος, a litle worlde. Againe, of things past, things to come are gathered, seeing that the course of tyme, the inclination of the starres, the circuite of fyue hundred yeares, and that singular proportion of numbers, in the number of fyue (of whiche hytherto wee haue spoken) come to passe about the same tyme altogeather, and haue al one and the selfe same reason. All whiche (to speake the truethe) were coniectures of no weight, and coulde proue nothing: did not *Christ* and *Paul* in plaine woords signifie vnto vs, that the worldes ende, togeather with the glorious commyng of the sonne of God to iudgement, are at hande, and as it were at our doores: when we shal so plainely perceiue the Gospel of the kyngdome of Christe to bee preached throughout al the worlde, and the sonne of perdition, by the spirit of Gods mouth, to be so confounded, that nothyng shal seeme to be behynde, but his vtter defamation. And to this purpose

Luther, Melanthon, P. Martyr, Erasmus.

l. 2. ca. 109

finally

finally doo serue other coniectures, as is aboue declared.

Here, by reason of Numbers, one thing more, wel woorthy to be marked, because it agrees with that aboue mentioned, comes into my mynde, whiche was tolde me by an honest man, skilful in Astronomie, and Geometrie, and of good credite. For he saide, that in the yeare 1568. when *Ericus* King of *Suethlande* (which then was in armes) had by force taken from the *Liuonians*, a certaine Castle, scituated in the Iland *Osila*, called *Sonenborch*, he by good fortune was lodged with a certaine noble Astronomer, with whom, by reason of their studies, which were al one, he was very familiar. Being in talke one day, he brake out into these words, and said, *O miserable and horrible dayes, which from the yeare. 1570. nowe at hand, shal ensue, and continue many yeares.* His guest asked him, Howe so? He answeared, *Because, when the number of yeares of Christes Natiuitie, dooth containe within it, for certaine yeares, the Golden number of euery yeare, (which is seeldome seene) then it hath of lōg time ben obserued, and histories do witnesse the same, that infinite calamities, and intollerable troubles haue chaūced. But now, from the. 70. yeare now at hand, vntyl the yeare. 77. there shalbe among the yeares of the birth of Christe, and betweene the Golden number of euery yeare, such an agreement, as 1. 5. 7. which being ioyned togeather by addition, doo make. 13. Now this number. 13. is the Golden number of the yeare 1570. and in the sixe other immediately ensuing. And therefore he did affirme, that in that yeare, the watrie Element shoulde gouerne, and should presage great ouerflowings of water. But in the yeare. 73. whiche is the middle of these seuen, the Earthly Element, for some notable cause, shoulde loose of his vertue, by reason whereof, a woonderful scarsitie of things shoulde ensue, as afterwarde it came to passe. Moreouer he saide, that in the. 76. yeare, the Ayre shoulde bee corrupt, and the plague shoulde bein euery place. After whiche shoulde succeede three yeares: the first of which. 1577. dooth by the foresaide reasons, comprehend in it, twentie in number. And if from*

Of the Golden number.

1568.

1570.

this

this number. 19. whiche is the chiefest Golden number, and the Golden number to the yeare going before, were taken away, then one, which is the beginnyng of the number, and the Golden number of this yeare dooth remaine, and so in the other two following, and no further. And therfore in the yeare. 77. the fierie Element shal trie his force, and breede dissention and warres. And againe in the yeare. 78. a greeuous pestilence shal dispatch very many. And in the yeare 79. againe shal come greate scarsitie of all fruite. Finally he saide, because 19. is the highest Golden number, it shalbe founde, that that number from the 70. yeare (when this first agreement beganne) counting. 19. shal as it were by a finger, poynt vnto the. 88. yeare. For from the. 70. yeare, to the. 88. so many yeares come betweene: about which time (according to the opinions almost of al Mathematicians) very direful and miserable thinges shal come to passe. Because, by good experience he boldly saide, that the Lorde God, maker and keeper of al order, did orderly by a certaine number, measure, and aspect of the Starres, rule and gouerne the whole Firmament of heauen.

And therefore, because of these thinges whiche haue been spoken, we doo wel yenough and sufficiently knowe, that the kingdome of God is at hande: let vs lifte vp our heades to heauen: let vs contemne all worldelye thinges: let euery man cast away securitie, and desire of pleasure, by whose inticementes, the mynde is suppressed: let euery man frame hym selfe to learne what is good and godlynesse: let hym prepare hym selfe to the Crosse: let hym profite in good woorking, in true calling vpon the name of the Lorde, and put on the armour of righteousnesse, that if the aduersarie chalenge vs into combate, we may by no flatterie, by no force, by no terrour, by no tormentes be drawen and pluckt away from Christ. The almighty God be present with vs continually with his diuine assistance, and defende vs euermore against al the inuasions of the Diuel, by which he would bring vs from

our faith driue vs out of hope, and ſo barre vs from our kingdome which is in heauen.

Chap. 12.

¶ Of the manner and effect of the Lordes commyng to iudgement, with an exhortation to watchfulneſſe.

Hitherto by Diuine teſtimonies it hath beene ſhewed, that certainely the worlde muſt be deſtroyed, and alſo by Oracles, and probable reaſons and coniectures it hath beene prooued, that the glorious commyng of the Lorde is at our doores, and can not be farre of, although wee knowe not the certaine yeare, day, and houre of his commyng. It foloweth therfore, that both for the edifying of the Churche, and reformyng of our manners, that wee alledge teſtimonies out of holy Scripture, both of the maner of the commyng of the ſonne of God to iudgement, and of the effect of the ſame.

After that the ſonne of God Chriſt our Lorde and Sauiour, by the ſecrete counſaile of God the Father, had determined for our ſaluations, and ſatisfying the wrath of God, to ſuffer death, he tooke vpon him the ſhape of a ſeruant, was in the world poore & miſerable, tooke paciently al tauntes and mockes, and ſuffered him ſelfe to be condemned, though vniuſtly, and ſhamefully to be crucified: but in the ſeconde commyng, hee ſhall not onely appeare

peare like a chiefe Monarch of this worlde, but shall shew him selfe to bee a King since the beginning of the worlde, and him which cast the mightiest from their seate of Maiestie, and exalted the humble, and turned Empyres at his pleasure. Also hee shal declare him selfe to bee the sonne of God, coequal in dyetie with God his eternal Father: so that then the course of thinges shalbe channged, for he in that day shalbe iudge, and iustly condeme those, of whome hee was iudged, and agaynst all equitie together with his members condemned, and which haue obstinately and without reason persisted in impietie. For the woordes of Christ in the 25. of Mathew, by which according to the capacitie of man, the last iudgement is depaynted, are these: *Cum venerit filius hominis in maiestate sua & omnes angeli cum eo, tunc sedebit super sedem maiestatis sue, & congregabuntur ante eum omnes gentes*, (Nemo enim qui vnquam vixit, est, & erit, hoc iudicio eximetur) *& seperabit eos abinuicem, sicut pastor segregat oues ab hedis, & statuet oues quidem à dextris suis. Tunc dicet Rex his qui à dextris eius erunt: Venite benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi, &c. Et his qui à similstris, dicet: Discedite à me maledicti, in ignem eternum: qui paratus est Diabolo & Angelis eius.* That is, *When the sonne of man shall come in his maiestie, and all his Angels with him then shal he sit vppon the throne of his maiestie, and all Nations shalbe gathered together before him*, (For none whiche euer was, is, or shal bee, from this iudgement shalbe exempted) *and hee shall seperate them euen as a Shephard dooth segregate the Sheepe from the goates, and shal place the Sheepe on his right hand. Then shal the King saye vnto those which are on his right hande: Come yee blessed of my Father, possesse the kingdome prepared for you from the beginning of the world. &c. And to those which are on his left hand he shal say: Depart from me yee accursed, into euerlasting fire, which is prepared for the Diuell, and his Angels.*

Dani. 2. *Luke. 1.* *Math. 25.*

Because these haue done no deedes of charitie, but haue continually rebelled agaynst God: But the other haue done much better, because by reason of their faith they haue fulfilled all workes of mercies, and haue beene of one minde with God.

In which Sermon Christ dooth apply hym selfe to mans capacitie, and borroweth his similitude from an vpright King and Iudge of this worlde, which dooth pronounce lawfull sentence, whether it be of absolution, or cõdemnation, according to our workes bee they good or bad, and by and by dooth execute the same. Likewyse *Paule* dooth shewe the manner, how Christe in his last comming shall appeare to al the elect whiche euer were, or shal bee, in these woordes: *Hoc enim vobis dicimus in verbo Domini,* 1. *The.* 4. *quia nos qui viuimus, qui residui sumus in aduentu Domini, non præueniemus eos qui dormierunt. Quoniã ipse Dominus in iussu & in voce Archãgeli, & in tuba Dei, descendet de cœlo, & mortui qui in Christo sunt, resurgent primi. Deinde nos qui viuimus, simul rapiemur cum illis in nubibus, obuiam Christo in aera, & sic semper cum Domino erimus.* That is, *This we say vnto you in the worde of the Lorde, that we which liue, and are the remnaunt in the Lordes comming, shal not goe before them which sleepe. Because the Lord himselfe, in the commandement and voyce of an Archangel, and in the trumpet of God shal descende from heauen, and they which are dead in Christ, shal first arise. Afterwarde we which do liue, shal together with them be carryed in the Cloudes to meete Christ in the ayre, and so shal be with God for euer.* Also *Paule* teacheth, 1. *Cor.* 15. that in a moment in the twinckling of an eye, in the last sound of the Trumpet, The dead shall rise vncorrupt, and those which are liuing, shal vppon the suddayne bee chaunged to incorruption and immortalitie. *Iohn* also *Apoca.* 20. seeth al the dead standing before the great and white Throne in the sight of God, and the booke to be opened and the dead to be iudged out of that which was written,

accor-

according too their woorkes. And hee which was not found written in the booke of lyfe, was cast into a burnyng lake. But *Sibil Erithraea* in her verses called *Achrostichides* (which were read (as it seemeth) but not wel vnderstood of *Cicero*) dooth notably depaint the last comming of Christ, and destruction of the worlde. Whiche verses were greatly esteemed of the fathers, as appeareth both out of *Eusebius* and *Augustine*. For out of these authors which were before the byrth of Christe, as also in *Varro* and in *Virgils 4. Eglog*, it is euident that these Oracles were of great antiquitie, in so much that they were counted as diuine Reuelations, and therefore wyl wee ioyne these Latine verses vnderneath, and the rather, bycause in them nothing can be founde which is disonant from the worde of God, *Achrostichian* verses are those, whose first letter depends one of the other. The letters in Greeke were these: Ιησους, χρειστὸς, θεȣ ὑιος, σωτηρ, σταυρὸς, in Latine these.

Cicero de Diuin. li. 2.

Eusebius in vita constantini.

August. li. 18 Cap. 15. de Ciuitate Dei

Achrostichian verses what.

IESVS, CHRISTVS, DEI FILIVS SERVATOR, CRVX.

The verses are these:

I *udicij signum tellus sudoribus edet,*
E *xq́ polo veniet Rex tempus in omne futurus,*
S *cilicet vt carnem omnem, vt totum iudicet orbem,*
V *ndo Deum fidi, diffidentesq́ videbunt,*
S *ummum cum sanctis in secli fine sedentem.*
C *orporeorum animas hominum, quo iudicet, olim*
H *orrebit totus cum densis vepribus orbis.*
R *eijcient & opes homines, simulachraq́ cuncta,*
E *xuretque ignis terras, Cælumq́, Solumque,*
I *ucendetque fores angusti carceris Orci,*

S anctorumq; omnis caro libera reddita, lucem
T unc nepetet: semper cruciabit flamma celestes.
V tque quis occulte peccauerit, omnia dicet
S ub lucemq; Deus reserabit pectora clausa
D entes strudebunt, crebrescent undique luctus.
E t lux deficiet, solemq; nitentiaq; astra,
I nuoluet Cœlos, & Lunæ splendor obibit.
F ossas attollet, iuga deprimit ardua montes.
I mpedietq; nihil mortales amplius altum.
L onga carina fretum non scindet: montibus arua
I psa æquabuntur: Nam fulmine torrida tellus
V ndaq; & sicci fontes, & flumina hiabunt.
S idereisq; sono tristi tuba clanget ab oris,
S ultorum facinus mœrens, mundiq; dolores.
E t chaos ostendet, & tartara, terra dehiscens,
R egesq; ad solium sistentur numinis omnes.
V ndaque de Cœlo fluet ignea sulphure mixto.
A tque omnes homines signum præsigne notabit
T empore eo lignum, cornu peramabile fidis,
O ppositus mundo cæsus, sed vita piorum
R espergendo lauans duodeno fonte vocatos,
C ompescetq; pedo ferrata cuspide gentes.
R ex tibi nunc nostris descriptus in ordine summo
V ersibus, hic noster Deus est, nostræq; salutis
C onditor æternus, perpessus nomine nostro.

IESVS CHRIST, THE SONNE OF GOD, THE SAVIOR, AND CROS.

Which verses of Sybil are thus turned into Englishe.

I N sweating shal the earth shew foorth a signe of dreadfull doome.
E ke downe from skyes shal come a king, that euermore shal raigne,
S o that al fleshe, that king shal iudge and al the worlde so wyde.
V nfaythfull with the faythfull men, shal see God face to face,
S itting with his most glorious saintes, when that the world shal ende.

C omming

Commyng to iudge the soules of men, when he shal see his tyme.
Horribly shal the world be with briars ouergrowne,
Reiect shal men their riches quite, and Idols throw away,
In burnyng shal the fire consume the heauens, the earth, the sea:
So shal the woful gates of lothsome hel be set on fire,
That al the flesh of righteous men, being so set free, to light
They may returne to eternal fire the wicked shal torment.
How euer secret are their sinnes, he shal reueale them al:
Eke shal he there declare the faultes of men, and secretes al.
Sore gnashing there of teeth, and wailings shal ech where be heard:
Vnto the glittering Sunne and Starres, shal light be quite denayd.
Nowe shal the Skyes be foulded in, the Moones light shalbe lost,
Of valleys shal he raise the depthes, and mountaines lay ful low.
From wandring wide, the salt sea fome shal hinder men no more.
Great ships ne smal, shal passe no more the sea: the mountaines steepe
On plaines shal leuel lye: for why, the earth with lightning parcht,
Dry deepe shal gape with heate, floods shalbe dryd, and fountaines al.
Then shal the trumpe sound out a noise from Skies, with earnful tune,
Heauily wailing the misdeedes of fooles, and worldes griefe.
Earth and hel gaping then beneath, shal great confusion shewe.
States and al kings shal then appeare, before Gods iudgement seate.
And downe frō heauen shal fal a streame, of brymstone mixt with fire.
Vnto al men a famous signe, whereby they may be knowne,
In those dayes shalbe geuen, euen by the wood, a trumpe most deare,
Of al the faithful much esteem'd, but to the worldes scate,
Reposing trust in earthly things, a cause of great offence.
At that tyme likewise shal such men as liu'd a godly life,
No longer welter in their filth, but cald to purer state,
Drencht deepe, shal fully clensed be in. xlii. cleare running streames,
Control he shal the nations force, with his strong steeled staffe:
Reciting now our king in Verse, whom here we haue set foorth,
Of God our Lord this is the name, the worker of our wealth,
Stablisher of al the world, who suffred for our health.

Nowe

I hope these testimonies alleged, may suffice to proue vnto vs, the certainty of the comming of the sonne of God, and of the worldes ouerthrowe. For it is not conuenient to speake more of the same, than he hath learned out of holy Scripture. Yet somewhat longer wil we stay in describing the greatnesse of the happy life of the godly, and paynes of the vngodly: and yet no further will we go, than the holy Scripture dooth leade vs to consider. Certaine it is, and without al controuersie, that nothing can be imagined of greater happynesse, and better estate, than is God the chiefest good: and that that felicitie which is in God, is as great and vnsearcheable, as is his omnipotencie, by whiche he created both heauen and earth of nothing, by his woorde alone.

From the greatnesse of an happy life.

And therefore it foloweth, that those whiche are of one mynd in Iesus Christ with God, shalbe also partakers of those goodes whiche are in God, and as beloued children in Christ, heyres of al their fathers riches, whiche are infinite, and incomprehensible. And therefore *Paul* saith out of *Esai*: *That the eye hath not seene, nor the eare heard, nor hath it entred into the hart of man, what God hath prepared for such as loue hym.* But those celestial and inuisible, are not so apparant, and shine before our eyes, as earthly and visible things, to which we are too too greatly addicted: and therfore the holy Ghost by *Iohn*, in the *Reuelation*, helping the weakenesse of our iudgement, dooth liken the kingdome of God, to a certaine great and large Citie, which he doth cal the holy *Hierusalem*, whose gates are of precious stones, and whose walles and streates are of pure golde, than the which, nothing is more excellent in the sight of men. And he dooth also cal that citie, (of the which, al the elect shalbe perpetual citizens,) *Tabernaculum Dei cum hominibus, & habitabit cum eis, ipsi populi eius erunt, & ipse Deus cum eis erit*: *The Tabernacle of God with men, and he shal dwel with them, and they shalbe his people, and he shalbe their God.* Finally, that there is the fulnesse

9. 1. Cor. 2.
4. Esai. 64.

Apoc. 21.

of

of al felicitie, where God is abiual; in which place we shal know hym perfectly, euen as he is. And therefore true is that voyce, which *Iohn* in his *Reuelation* heard from heauen: *Beati mortui qui in Domino moriuntur: Blessed are the dead, whiche die in the Lord*: or, *Those are blessed, whiche the Lorde at his commyng shal finde vigilant, wise, and sober.*

From the greatnesse of Gods anger, and from the paines of hel.

Now, if nothing be more happy (as in deede nothing is) than to enioy the sight of the euerliuyng God, and to be inheritours of eternal life: certainely by a contrarye, nothing can be imagined more wretched and miserable, than with Diuels to be cast for euer out of the sight of God, into eternal tormentes, and paynes of Hel: at whose very remembraunce, the Diuel hym selfe in an horrible rage dooth quake and tremble. For sith God is altogeather infinite, and his iustice incomprehensible, and sinnes be cleane cōtrary to his vnspeakeable iustice, it must needs folow, that they also must be punished with eternal paynes. And that this is true, our heauenly father sheweth most plainly in his only begottē sonne, which for our sakes he sent into the flesh, that he might take vppon hym the fourme of a seruant, and suffer death for our offences. For the iustice of God, for our sinnes in our flesh, did exact sufficient satisfaction: and his diuine pitie, and infinite mercy towardes al the elect. And therfore the sonne of God, of one substance with his eternal father, and clearenesse of his glory, was almost compelled to subiect hym selfe vnder hym, that so he might pacifie Gods anger, and publishe his vnspeakeable mercy towardes al mankynd: especially towardes al them whiche woulde with a liuely fayth take holde of, and imbrace hym. Now that the mynd of man might conceiue the greatnesse of Gods displeasure against our sinnes, the holy Scripture fetching similitudes from sensible things, dooth liuely set the same before our eyes: that so if our fleshly and flexible hartes geue any credite to the manifest woorde of God, and be not hardened like stones, we might conceiue the greatnesse

of the same. For Christ dooth compare that eternal casting out of his fauour, to a very darke prison, to euerlasting fire, and vnquencheable, to extreme horrour, with perpetual gnashing of teeth. And *Iohn* in his *Reuelation* saith, that the vngodly shalbe throwen into a fierie lake, ful of Brymstone; in which they shalbe continually for euer tormented: than the whiche mans mynde can thinke nothing more horrible, nor more intollerable. Al which *Sibyl* in her Oracles comprehended in these Verses, translated out of Greeke:

Matth. 25. Luke. 13. Matth. 13. Apoc. 20. 21. 22.

Nec erit modus vllus eorum
Planctus, neque vox tristes distincta querelas
Diuersas referet: verum sub nocte profunda
Tartarea nigra, laniante dolore, profundum
Clamorem tollent: atque in regione profana
Ter tantum soluent, quantum fecere malorum.
Igni confecti multo: tum dentibus omnes
Stridentes, acre tabescent vique, sitique
Optandum mori dicent, fugientque vocantes.
Non iam mortis enim requiem, non vultus habebunt
Multa quidem frustra supremi numina patris
Orabunt: sed eos tunc auertetur aperte.

Ne shal their woful cryes haue ende,
Nor yet their earnest plaintes abroade distincted voyces sende.
But weltring stil in darknesse deepe, in hel which stil doth raigne,
Shal lift their clamour from the depth, when they be pincht with paine,
And in that wicked Region shal suffer smart, and such
As equal shalbe to their wicked deedes, and thrise so much
Tormented styl in hugie flames of fires, then shal they first
With gnashing teeth quite pine away in paine, and parching thirst.
Then shal they wish for death, and while they cal, flee fast affright.
Thus shal they neuer rest from doleful death, and noysome night.
And often to the father high shal cal, and sue for grace,
But al in vaine: for from their cryes, he shal turne backe his face.

O that

O that blyndnesse of mans mynde, and that madde doubting of these diuine promises of eternal life! O that hardened and flintie hart of ours, which is not mooued, no not with these horrible threates of Gods heauie displeasure, but continuing securely in al impietie, neuer asketh pardon for such wilful offending, and amendeth: euen as though the Scripture were but lyes, and these diuine Oracles, prophane fables. For by those things which haue come to passe: and by true demonstration of Gods holy spirite, it is apparant, that nothing is more certaine, than that the ende of all thinges hangeth on our shoulders. Truely great is the force of sinne, and marueilous is the rage of Satan in these latter dayes, he endeuoureth by al meanes that possibly he can, to bring the whole world into a desperate securitie of life, that so he maye haue many partakers of his tormentes in Hel, from which there is no redemption. But how much better had it been, if we had either neuer been borne, or at the least been voyde of reason, with Beastes and Serpentes, or els been dispatched as soone as we were borne, if either we enioy not that place, for whiche we were created, or come not to the celestial Paradise, and to the marriage of our Spouse our Lorde and Sauiour Iesu Christ, where shalbe the ful abundance of al delightes, and perfection of all pleasure.

Wherefore let vs caste from vs, both our carelesse securitie, and mistrust of the promises of God: let vs renounce the Diuell, and all the woorkes of the fleshe, whiche are not sufferable by the woorde of God, and let vs listen to the friendly admonition of our Sauiour Christ, warnyng vs in these woordes: *Take heede, least at any tyme your myndes be ouerladen with surfetting, and drunkennesse, and cares of this life, and so the sodaine daye of the Lorde take you vnawares: for euen as a snare it shall come vppon al, which sitte vppon the face of the earth. Bee yee watchful therefore at al tymes:* (And, as *Matthewe* addeth) *be-*

An exhortatiō to watchfulnesse.

Luke. 21.

 cause

Math. 25. *cause, whereas not the houre, in whiche your Lorde will come,) praying, that yee maye escape al these thinges, whiche are to come, and maye stande before the sonne of Man.* For if the commyng of theeues, and stealers of our earthly goodes, be to be feared, with how great care, with howe great diligence and watchfulnesse, shoulde wee seeke to escape those enimies, which would spoyle vs of our eternal riches, and Kyngdome of Heauen? Here we vse great heede and wisedome, to preserue our mortal bodyes from hurt and daunger: but to saue our soules, which are immortal, from eternal paynes in Hel, we are altogeather carelesse, and nothing circumspect. And yet more would it beseeme the chyldren of light, to be more careful in seeking and keeping those things, which are celestial, than are worldlings paynful in enriching them selues with suche thinges, as they are neither sure to enioy while they are aliue: nor can assure them selues of any ioy, when they are dead. Yea let vs thinke and perswade our selues, that in the sight of God it is not shameful, but abominable, that the elect, or chosen people of God, which should be wise and circumspect, shal in this care be surpassed of wicked worldlinges: and the more highly we displease our God, by how much the things which we so litle esteeme, are more excellent than that, which they so hunt after, betweene which (so surpassing is the treasure prepared for the godly) there is no comparison.

This exhortation, though it pertaine to al men at al tymes, yet nowe especially in these daungerous dayes, in whiche euery where, wee see so many by suddayne and straunge death to be taken out of this world: and because euery man shal dye, (though the certayne houre and day, none doo know) and shal either wofully be sent among the Diuels into hel, or ioyfully be receiued into the felowship of the faithful in heauen.

Wherfore, sith the spirit in the faithful is willing, but the fleshe very weake, and blynde in heauenly thynges,

we

we are to beseech our heauenly father, in continual prayers, that by his holy spirit he would dayly more and more encrease and strengthen our weake and feeble faith. And therefore we hartily desire thee, O eternal father, that thou wylt not vtterly breake vs, though we bow not, as we shoulde, neither deale with iustice, though we doo not our dueties, according to thy wyll: but keepe vs, good God, in thy welbeloued Sonne, illuminate our myndes with thy holy spirite, by whiche we may be prepared to al good woorkes, in the holynesse, and newnesse of life: that so with *Paul* we may desire to leaue this world, and to be with Christ, and so in the commyng of the Lorde, being found ready with oyle in our Lampes, and adorned with our wedding garmentes, we may finde entrance to the Lords mariage, which thou for thy sonne, and his beloued Spouse the Churche, hast prepared, and appoynted from the beginnyng of the worlde. To thee therefore, O heauenly father, to thy onely begotten sonne, and to the holy Ghost our comforter, be all prayse, honour, and glorye, for euer and euer. Amen.

Certaine Verses of one Sibyl a Prophetesse,

among the Heathen, liuely depaintyng, and confirmyng
briefely that which at large hath been handled in this booke, and
for their excellencie translated out of Greeke, into
Latine, and nowe Englished.

O Happy folke, whom God shal finde at his returne, awake.
It teacheth al to looke about, and drousie sleepe forsake.
For timely in the morne, or late at night, or in the noone
H'il come, I know ful wel, h'il come (though none can tel how soone)
When slothful men shal soundly sleepe at noone: as in the night,
The starres of heauen frō euery coast, wil shew them selues ful bright,
The yeares approching to an ende, with Torches twaine also.
Then from the cloudes, in heauenly couch, the Thesbite eke wil goe
Into the earth, and shew to al the world the threefold signes
Of their destruction. Wo be to them whom that day findes
With childe to be, or with their milke to nourish infantes young,
Or which doo dwel, and rest them selues by waters sides along.
Wo be to them which see that day. For al the world about
From East to West, frō South to North, and euery where throughout
Shal darkenesse be, no light at al. Then flamyng floods from Skie
Shal flashing come in furious wise, and euery place destrie.
The Earth, and Ocean huge, and *Pontus* purpled pondes and lakes
Al Springs, and Riuers swift, and cruel *Pluto*, he which takes
Al things, and pities none: the heauens aboue, their lightes, and al
must needs consume for ay, their forme being lost. For down must fal
The starres being pluckt frō Skie. And mortal man shal gnash his teeth,
When boiling floods, and flaming fire, and brimstons heate he seeth,
And al things to be hyd with ashes pale, on burnyng ground.
The Elementes al, farre out of course, at that tyme shalbe found,
The earth, the ayre, the pole, the sea, the light, the night, and day.
The byrdes then shal not with their wings cut Skies, and flie away:
Nor then as once in saltie seas, shal scaled fishes skip,
Nor through the streame with lading freight, shal passe the gallāt ship.

Nor

Nor men shal set their Oxen then to plough the fallow grounde:
Nor woods then beaten with the wynd, shal yeeld a whistling sound.
Into one heape shal al things then be blowne, And then Ekar,
Eromiel, Vriel, Samiel, and Azael, which are
The angels good of the immortal God, and knowe the thing
That euery man hath done: shal raise al soules, and bring
Them to the dreadful seate of mighty euerlasting God,
There iudged for to be. For he which made al things alone
And onely, he omnipotent doth styl continue one.
And iustly he to iudge mankind, in iudgement seate wyl sit,
And then wyl he to bodyes dead geue life: and also it
Which lacked breth, shal sprit receiue, & speach, which could not speak
The sides shal haue both flesh and bone, which were ful weake,
And former strength, & vaines, & skin, and heate which first they had.
So earthly bodies aptly knit, and with their members clad,
One day shal raise to life againe.

And a litle after:

And then the Lord of Sabboth, he which makes the thundring sound,
Shal quite cut of of the destinies, and raise the dead from ground:
And sittyng in his stately throne, shal place a piller great,
To which with angels Christ wyl come: and he shal make his seate
On the right hand of that same throne: the liues of al to iudge
Both honest and vngodly men. And then wyl thither trudge
That auncient friend of God almight, Moses, with flesh new clad:
And Abraham the great wil thither come, and that ful glad:
And Isac, Iacob, Daniel, Elias, and Iasus,
Ambacom, Ionas, and the rest, which those idolatrous
And wicked Hebrues did destroy. Then sitting so, he shal
Straight sentence geue, and so condemne euen al,
Which after Erem were, pernicious Iewes, for to receiue the price,
According to their woorkes: and for their naughty life likewise,
To liue, and rue the paines. The wicked so in streames of fire
Which neuer wyl be quencht, shal plunged be (such is their hire.)
The righteous ioying rest, the wicked styl shal mourne,
And waile the foule and filthy factes, which they haue done beforne.

And

But those which wel haue done, and liu'd vpright with conscience pure,
Whose chiefe delight was godlynesse, and therin did endure:
The Angels, they shal bring such men by boyling streames to light,
And geue them al a quiet state, and place them in the sight
Of mighty and immortal Ioue: where milke and hony flowes,
And wine from mountaines three: and voluntarily there growes
From grou̅d al kind of fruit in heapes, there needes no hedge nor ditch:
They vse one fare, and eate one foode, there euery man is rich:
No poore man there, no caitife churle, not cruel tyrant one,
No seruant vile, no maister proude, superiour there is none:
No glorious King may there be found, nor captaine braue and stout,
The state is one, al men are like, of al the Saincts throughout.
And no man there can waile the night, or say, the day is past,
Nor wish for light againe, nor tyme is there, nor cares, which waste
And weare the life of man. No Sommer hot, nor Wynter cold,
No Spring, nor withering time: Nothing cā there be bought, or sold.
No marying there, no murthring men, no byrth, nor burying daie,
Their state is such, God hath decreed, they shal remaine for aie.

Praysed be God.

¶ *To his assured frend*

Rogers, Schelteo a Geueren wi-
sheth saluation in
Christ

BY your letters I perceiue, beloued in the Lorde, that you, through my booke, whiche I dyd publishe in Lattine for the benefite of the learned, and you did Englishe for the profite of your zelous Countrymen ignoraunt in the Latine tongue, haue conceyued a better opinion of mee and my knowledge, then eyther I doo looke for, or in deede is requisite. For I see no suche gyftes in my selfe, as you freendly doo ascribe vnto me, and I exceedingly do wishe to haue. I woulde in deede (if in the setting foorth of that woorke, I had followed the counsayle of *Horace*, who commendeth rather a differring than a rashe dooing of thinges), I would, I say, haue written the same more plainely, copiously, and orderly, than I dyd: but it was, with me as wyth those, whiche hauing found a goodly and pretious thing cannot without imparting the same to others, long keepe it secret, that so togeather they may enioy the same, and reioyce. For many things are in this Booke, whiche sure I am, I neuer read, and as certayne, I neuer hearde of anie. And therefore as euery man commends his owne, so in myne opinion, for the inuention, mine were commendable. Thence it was that those thinges whiche particularly I had pondred in my minde, and gathered confusely in the space of three monethes, I coulde not chuse, but, generally for the commoditie of all Christians, especially for the comfort of our Churche, then visited with the plague, publishe and set in print. But seeing that many

learned and zelous men doo allowe the woorke, and you so like it, that you both loue mee, as I knowe, therefore, and haue drawen it into Englishe, for a more generall commoditie, I am so farre from repenting my publishing thereof, that I greatly reioyce and prayse God therefore, which by the mouth of Babes and young ones, sometime will haue his glory too bee set foorth.

There be whiche reiecte that saying of *Elias*, concerning the syxe thousande yeares of the worldes continuaunce: and they, because I had vsed his woordes for an argument, although not the principall doo not so greatlie therefore account of my Booke. Whose woordes hath made me the more deepely and throughly too consider of this matter: in studie whereof many diuine, and Celestiall cogitations came into my minde, whiche as I haue vttered to some godly and learned men in familiar talke (who exceedingly doo like them) so I cannot chuse but impart them too you, beeing mine assured freende, both to confirme our freendeshippe, and too encrease our fayth about the eternall prouidence of almightie God. And that was it which made mee when we were togeather, to demaunde when you woulde returne, and since your departure to wyshe the same. But for that I see, which I am sory to heare, by your letters, that you be out of all hope to returne by *Emden* into *England*, I will not let to vnfolde that by writing, whiche by woordes I was minded too haue vttered, if wee might haue meete, that is, as I maye for my busynesse to confirme the woordes of *Elias*, I will alleadge suche proofe, as were not his too bee red, yet by that whiche I bringe foorth, it shalbe euident, that this his opinion of the syxe thousande yeares of the worlde, is not onely auncient, but also credible, confirmed by the testimonie of Scripture, and comprehended in the woordes of the creation mistically, obseruing the true sence of the woordes.

For

For if you diligently consider and call into mynde the woorkes whiche God did in euery of those dayes, and compare them orderly with such thinges as haue happened in the sixe thousande yeares of the worlde, you shall easily perceaue great mysteries to lie vnder those woordes, and to be prophesies of thinges donne from the beginning of the worlde, vntil the consummation of the same, as also many stories of the olde Testament, are Types and figures of thinges to come. So that we may well saie, that the Lorde God (with whome no tyme is to come, and all thinges whiche shoulde bee, were vndoubtedlie in the creation of tyme present, and afore his eyes) woulde foorthwith that the beginning of all thynges shoulde bee the signifiing of some thinge, that so, the beginning middle, and end, aunswearing to the first signe and last, and the framing of the worlde, shoulde meete togeather in one, and breake of as if they were but one. And that these thinges are so, I minde (by a comparison of thinges donne euery thousande yeares in the Churche, with the woorkes in euery day of the woorldes ceation) briefly too shew in this Epistle, for at large I cannot, beeing let by other businesse, at this tyme.

Among other thinges strayght after the begynning I sayeth *Moses*, *The earth was voyde, &c.* This you see dooth woonderfully aunsweare to the state of *Adam*, and his posteritie, which by the breaking and disobeying the commaundements of God, became earthly destitute of all goodnesse and in darkenesse for want of his grace. Notwithstanding, through his wonderfull mercy, God by the promise of the seede of the woman to come whiche was Christe, created a newe light in *Ada*, & separated the childre of lyght in the posteritie of *Seth*, from the children of darknesse in the progenie of *Cain*. These thinges were donne in the fyrst thousand yeares, after the manner of the creation of the first day, when light was made, and darkenesse separated from the same, &c.

2 In the seconde thousande, the floode came, and all the earth was couered with water: so that the woorke of the seconde daye, when God parted the waters asunder, is not vnlike the time, when God, after the floode, in the seconde thousande yeares of the worlde, reuoked the waters from the earth. For where a diuision is made, there was a confusion firste. In the second millenarie, there was a confusion firste, of matrimonie, betweene the sonnes of God, the Churche, and the daughters of men, the Heathen: Secondly of Elementes, by the floode: Thirdly, of tongues, at the destruction of *Babylon*. Of these confusions afterwarde a diuision was made, as was the Element of water, from the water aboue the firmamente, in the second day of creation. For *Noe* and his famylie beeing then the Churche, were seperated from the wicked worlde: and for the confusion of tongues, a diuision of Nations was made.

3 But as the third day, God separated the waters, and the earth, and made the earth to bring foorth greene Hearbes and seede: so likewise in the thirde millenarie of the worlde, by too visible signes of the sacred couenant made with *Abraham*, and many yeares after, by the solemne publyshing of his commaundementes in Monnt *Sinai*, the Lorde God made a seperation of wauering, troublesome, and vngodly men, as it were of waters and drie grounde, from the earth fruitefull and greene wyth hearbes and seede, that is, from the Iewes the chosen and holy people of God, whiche hee (as the sacred verses doo witnesse) in those dayes before, all Nations had marueilouslye adorned and blessed with many godly Patriarches, Prophetes, Priestes, Captaynes and Kynges, with *David* and *Solomon*, that so they might aboue al people flourishe in wel dooing, or might be, as a Tree of lyfe planted by the springes of water, whose fruit is rype in due season.

But

But at length in the fourth daie the Lorde made two great lights, to wit, the *Sunne* and Moone. And so likewise in the ende of the fourth millenarie or thousand yeare, our most merciful Father caused the Sunne of righteousnesse, whiche was Iesus Christ the onely begotten sonne of God, the true Sunne of our Iustification, and the brightnesse of the Father, to appeare, which by his eternall & euerlasting light, and the clearnesse of the Stars of Heauen, whiche are his Apostels and Doctours of the Churche, caused the Moone, that is, the Church, to shine in the nyght, that is to the Gentiles sitting in darkenesse. Here more would be sayde, which I passe ouer in silence, because I must be short leauing them to your priuate consideration. 4

That the Lorde God the fifte day did create sondrye and diuers kindes of liuing creatures, of foules and fishes in the raging Sea and Aire, that very aptly agreeth with the fifte millenarie of this troublesome worlde, which is compared by the prophets, and in the Reuelation to the Sea. For in that, were many dragonishe auctorities arising from the *Sea*, like monstrous and greedy Whales, to the persecuting and deuouring of good fishes, which are true seruantes of God. Likewise in the ayre were many foules, that is filthy heresies, seeming through pretence of holyenesse to flie as it were into heauen. Finally at length that king of *Locustes*, that damned sonne with his horrible crue of *Locustes* ascended out of Hell, and obscured the sonne of righteousnesse whiche is Christ, or his Gospel. 5

Finally also the creation of the sixte daie dooth notably answeare in a spirituall sence to the sixth millenarie of the worlde. For as the Lord God the sixth day, created all the beastes of the earth, according to theyr kinde, so in the sixt thousande yeare, what by the diuelishe traditions of the turke, and the poysoned errours of the Pope, the whole worlde became wilde and beastly, ignoraunt without knowledge, and sauage without vnderstanding. But, hauing created the beastes of the earth, at length man was 6

[illegible] the image of God, appointed Lorde ouer all beastes, and made possessor of Paradice. So likewise through his vnspeakable mercy in the middle of the fixt millenarie, God made men beeing beastly, reasonable, beeing foolishe and superstitious, wise and zelous, and so made them Lordes ouer the beastes of the earth. For he deliuered the worlde from the barbarousnesse, which it was in: he bestowed vpon man a plentifull knowledge of all Sciences and tongues: and which more is, afore the euenyng, at whiche time his Sonne shall returne to iudgement, he hath expelled vtterly the groase darkenesse of the Popes Religion, and hath inflamed in man the true light of his euerlasting trueth, that that image of God by the fayth in Christe, here in this world restored, may at the length be made perfect in heauen, where all the faithfull, as it were maisters of all thinges, shall with Christe the Lorde enioy the euerlasting pleasure of celestiall Paradise. And that shalbe afore the twilight of the Sunday, which is called the Lords day: for when the Sonne of righteousnesse in the day of iudgement shall appeare, the godly shalbe rayfed to the celebration of that eternall Sabaoth, but the wicked by the horrible sentence of their terrible iudge, as it were by a fiue and glittering swoorde, shall by force be exiled from the fruition of Paradise, and that bycause through the instinct of Sathan contrarie to the commaundementes of almightie God they would wylfully eate of the Tree of knowledge of good and euill, and haue refused the Tree of Life, which is Iesus Christe, the taste of whome is eternall life. Howe true this is, you may easilye perceaue, if you consider howe infinite the number is whiche are vainely profounde in prophane knowledge and howe few there are which wholy addict them selues to the study of Christianytie, which especially consisteth in the loue of God and our neighbours.

So that to conclude, by those thinges whiche I haue

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